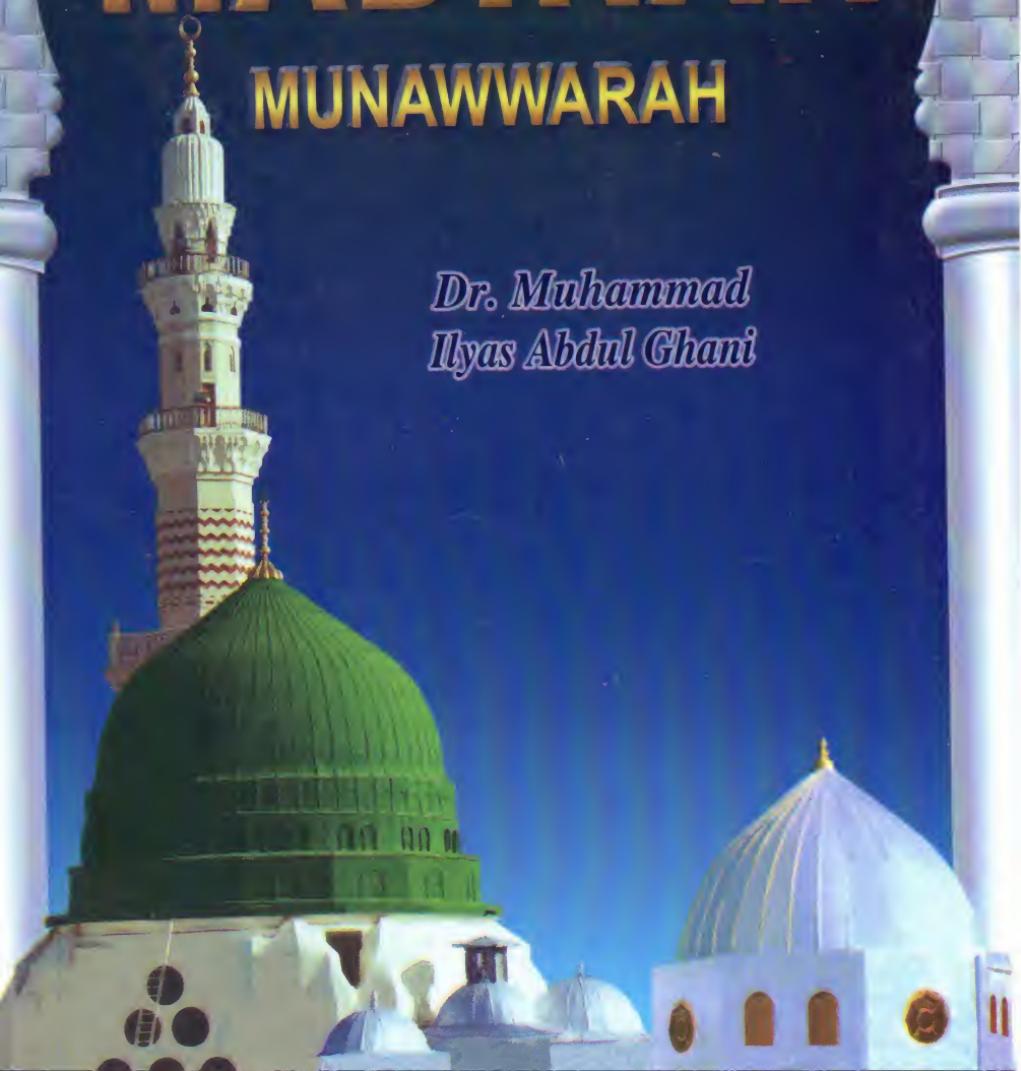


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PICTORIAL HISTORY OF **MADINAH** **MUNAWWARAH**

*Dr. Muhammad
Ilyas Abdul Ghani*





In this book:

- *150 recent and historic maps and pictures.*
- *A Historic study in the light of Authentic Narrations and books.*
- *Virtues of Madinah Munawwarah, its boundaries and dwellings of the Ansaari tribes.*
- *Intricate details of Historic Mosques, their location and rebuilding by King Fahd bin Abdul Aziz.*
- *A Study of historic wells, valleys, mountains and sites of Battles.*
- *Brief mention of a few Islamic institutes of Madinah Munawwarah and Development schemes.*





PICTORIAL HISTORY OF
MADINAH
MUNAWWARAH



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**PICTORIAL HISTORY OF
MADINAH
MUNAWWARAH**

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Translated by:
Umar Abdul Rasheed Geloo

البرّة

البَارَة

الإِيمَان

أَرْضُ اللَّهِ

الْجَنَّةُ الْحَصِينَةُ

الْجَابِرَة

الْبَحِيرَة

الْبَحِيرَةُ

حَسَنَة

حُرْمَ رَسُولِ اللَّهِ

الْحَرَم

الْحَبِيبَةُ

دَارُ الْإِيمَانِ

دَارُ الْأَبْرَارِ

الْدَارُ

الْخَيْرَةُ

دَارُ الْهِجْرَةِ

دَارُ الْفَتْحِ

دَارُ السَّلَامِ

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سَيِّدَةُ الْبَلْدَانِ

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قَبَةُ الْإِسْلَامِ

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الْفَاضِحَةُ

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الْمَدِينَةُ

مُدْخَلُ صَدْقَةِ

الْمَخْتَارَةُ

الْمَطِيبَةُ

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الْمَرْزُوقَةُ

الْمَوْفِيَةُ

الْمَكِينَةُ

الْمَقْرَرُ

الْمَقْدِسَةُ

يَنْدَدُ

النَّحْرُ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Beneficent, most Merciful.

Foreword

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon the seal of Prophets ﷺ, upon his family, upon his companions ؓ and those who follow them till the Day of Judgment. May Allah be pleased with them all.

To commence: The Holy Prophet ﷺ migrated to Madinah and made it the centre of his preaching (Dawah). He invoked Allah to bless it and declared it the second blessed Haram (sacred territory). He spent the last ten years of his life there and was finally buried there. He gave glad tidings of his intercession for those who die there. He said that Iman (faith) would revert back to Madinah and that the Dajjal (Anti-Christ) and plague would not enter this blessed city. This city is the light of eyes and tranquility of hearts. Among its important sites are; the Prophet's ﷺ mosque, Masjid Quba, Masjid Jumah and other mosques where the Prophet ﷺ or his companions ؓ worshipped. These places are full of Islamic history and it is here that people of understanding find explanations of many Quranic verses and Prophetic Ahadith. They are able to better appreciate the battles and expeditions of the Prophet ﷺ and the dwellings of the Ansaar.

In view of the importance of these historic sites, King Fahd had ordered the renovation and rebuilding of some historically significant mosques in a bid to remind the Islamic Ummah of its glorious past and honourable future.

In the following pages, I present to you a collection of articles that I have gathered from various sources of Quranic Tafsir, Prophetic narrations and Islamic history.

It is a brief study of the virtues of Madinah Munawwarah, its boundaries, its historic mosques, and other features such as mountains, wells and valleys. I have also described the battles that took place and indicated the areas of the dwellings of the tribes of the Ansaar with mention to Quranic revelations and Ahadith where relevant. Reference of their origins and sources has been given to facilitate further reading.

This study attempts to give the reader a general picture based on the most important aspects. It will aid the reader in understanding the Quranic verses and Ahadith related to the topics discussed. I have made use of maps and pictures to help draw a clear perception in the mind of the reader.

This is my humble effort that I present in servitude of this subject. It is the result of fifteen years of tiresome research. What is correct therein is by the bestowment of Allah upon me and what is incorrect is from myself and I request those who come across any mistakes to direct me to that which is correct.

Lastly, I praise Allah and thank him for his bestowment upon me in giving me a chance to serve this blessed field. I ask Allah to accept it from me and make it a means of salvation for me in the hereafter. May peace and blessings be upon our beloved Messenger Muhammad ﷺ, upon his family, upon his companions رضي الله عنه and those who follow them till the day of judgment.

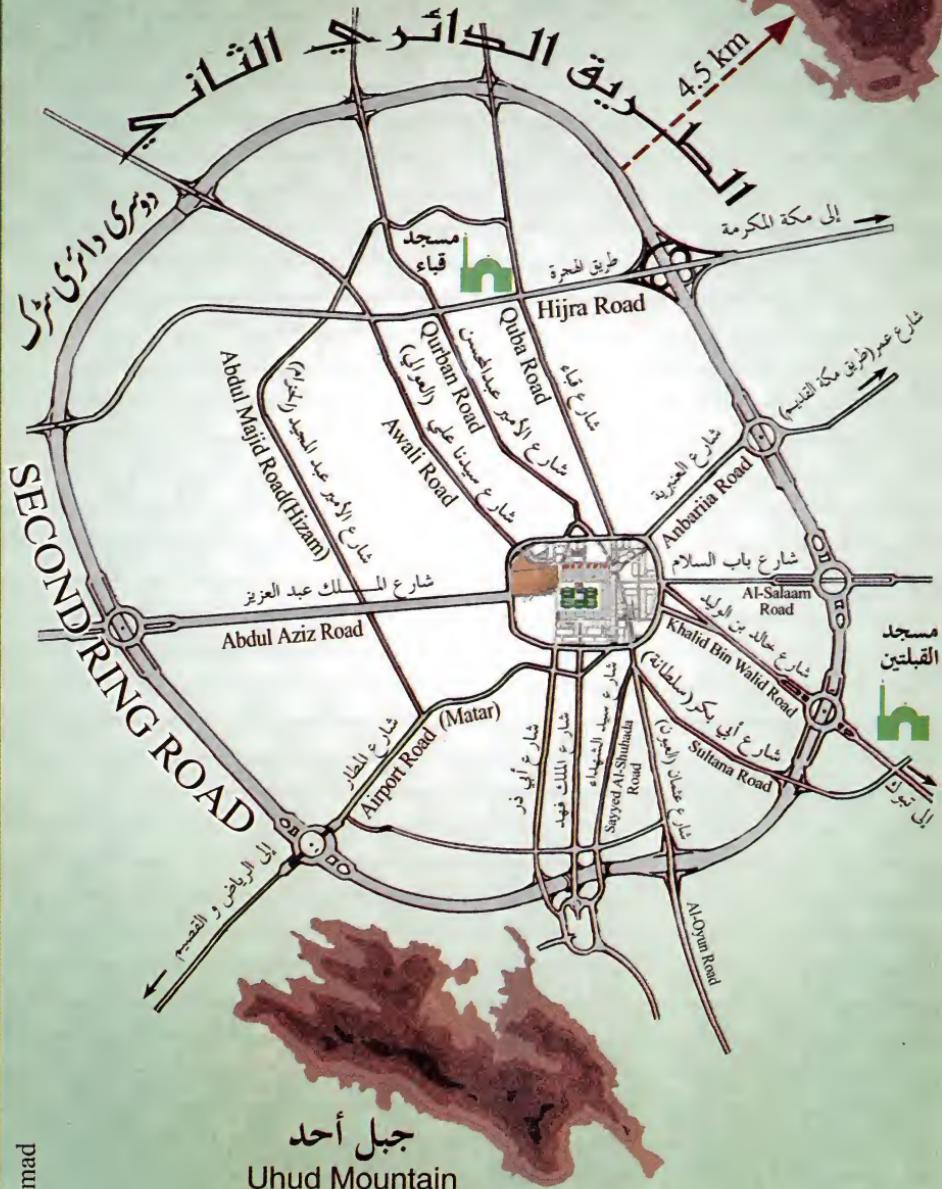
Dr. Muhammad Ilyas Abdul Ghani

القبلة



Map of Madinah

جبل عير (الحد الجنوبي لحرم المدينة المنورة)
Ayr Mountain



Boundaries of Madinah Munawwarah

(حدود المدينة المنورة)

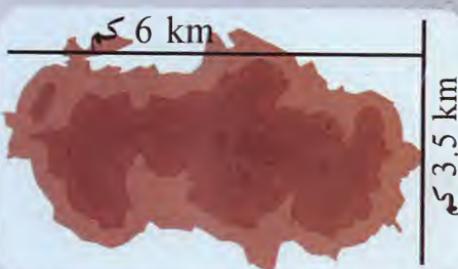
Abu Huraira ﷺ reported Allah's Apostle ﷺ as saying: "Madinah is a sacred territory, so he who made any innovation in it or gave protection to an innovator, upon him is the curse (la'nah) of Allah, that of the angels and that of all the people. On the Day of Resurrection, neither obligatory acts nor supererogatory acts shall be accepted from him."

(Sahih Muslim Hadith No. 1370)

A distance of approximately 15 kilometers lies between mount Ayr and mount Thaur. These two mountains mark the boundary of Madinah in the northern and southern directions. With regard to the eastern and western boundaries the Prophet ﷺ said: "I have declared sacred what is between the two lava grounds of Madinah...." *(Sahih Muslim Hadith No. 1363)*

Allamah ibn Hajar states: '...the intended meaning of "curse (la'nah) of the angels and all the people" is assured repulsion from the mercy of Allah. And the meaning of curse (la'nah) here is the punishment, which he deserves for the sin and it is not like the curse cast upon the non-Muslim. The Hadith also specifies that the sinner and the one who protects him are equal in sin.' *(Fath ul Bari vol.4 p.84)*

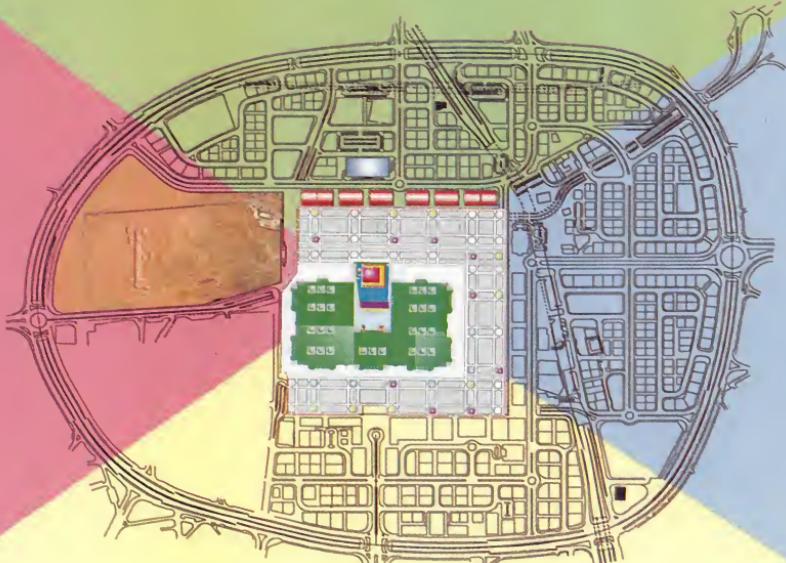
It should be noted that a committee of the Saudi Foreign Ministry have designated this area and marked it with 161 towers at different locations. Thus, the boundaries of the Haram area can be clearly distinguished from land and air.



Mount Ayr

The four Districts of Madinah

Awali العوالي



الحرة الشرقية
Eastern Harra

الشامية
Shameia

الحرة الغربية
Western Harra

Ahma

Western District (Harrah) – (الحرة الشرقية)

This area was previously known as Harrah Waqim. In Arabic the word Harrah denotes basalt, a lava field consisting of a sharp stony surface usually black in colour. The western Harrah is the boundary of Madinah in the western direction. Five tribes inhabited this district: The Jewish tribe of Banu Nadheer resided to the east of Quba at Zahra. To their north was another Jewish tribe, Banu Quraidhah and to their east was Banu Zafar. Northeast of Banu Zafar was Banu Abdal Ash'hal. Further north to Banu Abdal Ash'hal was Banu Harithah.

Eastern District (Harrah) – (الحرة الغربية)

This area was previously known as Harrah Wabrah. As mentioned in the Hadith, it is the boundary of Madinah in the western direction. In its north eastern quarter was the locality of Banu Salemah and Masjid Qiblatain. The fort of Urwah bin Zubair, his well and his agricultural plots of land lay in the western quarter. In the Southern direction is the fort of Quba and a number of date farms.

Mount Ayr – (جبل عير)

This mountain marks the boundary of Madinah in the southern direction. It is the second largest mountain in Madinah after Uhud. It can be seen on the road exiting Madinah toward Makkah. Further information of this mountain is mentioned below:

Distance from The Prophet's Mosque.	Length	Width	Height above ground level	Height above sea level	Distance from Uhud
8.5km	5.4 – 6km	2 – 3.5km	300m	1km	15km

رسم البقيع بعد التوسعة في عهد خادم الحرمين الشريفين حفظه الله

Baqe'e after extensions

شاہ فہد کی توسعہ کے بعد بقیع کا نقشہ

التوسعة السعودية الثانية للبقيع

2nd Saudi Extension

التوسعة السعودية الأولى للبقيع

1st Saudi Extension

8

البقيع قبل التوسعة
Baqe'e before Extension

6

5

4

3

2

10

1

إدارة التجهيز
والخدمات

555 m

419 m

480 m

شارع الملك فیصل (الستخیف)

شیعہ بیت المقدس علی بن ابی طالب

E

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١

حاجات من توسيعة
للسجد الپھری الشریف

- ① فاطمة الزهراء، حسن بن علي، العباس، حمفر
- ② زینب، رقیة، ام كلوم، رضی الله عنہم (ماتت النبي ﷺ)
- ③ ازواج النبي ﷺ
- ④ عقبی عبدالله
- ⑤ الإمام مالک، نافع، رحیما الله
- ⑥ ابراهیم ابن اتنی
- ⑦ عثمان بن عفان
- ⑧ أبو سعید الخدیری
- ⑨ شہداء الحرثة
- ⑩ عاتکة، صفیة (معیة العمات)

Mount Thaur – (جبل ثور)

This is a small mountain red in colour and round in shape, located to the north of Uhud. It marks the boundary of Madinah in the northern direction. It is at an approximate distance of 15km from mount Ayr. The area between these two mountains is the Haram (sanctuary) of Madinah Munawwarah.

The Prophet's ﷺ supplication for Madinah

It is narrated by Aishah ﷺ: When we came to Madinah, it was an unhealthy, uncongenial place, Abu Bakr ﷺ fell sick and Bilal ﷺ also fell sick; and when Allah's Messenger ﷺ saw the illness of his Companions he said: "O Allah, make Madinah as beloved to us as you made Makkah beloved or more than that; make it conducive to health, and bless us in its sa' and in its mudd (two standards of weight and measurement) and transfer its fever to Juhfa."

(Sahih Bukhari Hadith No.1889 & Sahih Muslim Hadith No.1376)

It is narrated by Umar ﷺ that: 'inflation struck Madinah and people were overtaken by fatigue. The Prophet of Allah ﷺ said: "Be patient and persevere, I give you glad tidings that I have supplicated that your sa' and mudd' (two standards of weight and measurement) be blessed. Partake food in groups; food for one will suffice for two, and food for two will suffice for four, and the food of four is enough for five or six persons. Verily blessing is in collectivity. He who perseveres and is patient despite the hardships of Madinah, I shall testify and intercede for him on the Day of Judgment, and he who abandons Madinah Allah will replace him with one who is better than him. He who harbours an evil intention towards the dwellers of Madinah, Allah will dissolve him like salt in water." (Majma uz Zawaaid vol.3 p.302)



An Ariel view of Baqe'e

Department for the preparation of the deceased beside Baqe'e



Virtue of residing in Madinah

The Holy Prophet ﷺ said: "...and Madinah is better for them; if they but knew. He who spitefully leaves Madinah Allah will replace him with one who is better than him. And he who stays steadfast here despite hardships and hunger I shall bear witness and intercede for him on the day of resurrection. He who harbours an evil intention toward the dwellers of Madinah Allah will dissolve him like lead *or* like salt in water." (*Sahih Muslim Hadith No.1363*)

Virtue of death in Madinah

The Prophet said ﷺ: "Whomsoever from you is able to die in Madinah, then let him do so, for I shall testify for those who died therein." (*Sunan ibn Majah Hadith No. 3112*)

Umar رضي الله عنه said: "O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle ﷺ." (*Sahih Bukhari Hadith No. 1890*)

Baqe'e – (البقيع)

Baqe'e is the cemetery of Madinah. Buried therein, are nearly ten thousand companions among them are the wives and daughters of the Prophet ﷺ. Many prominent Tabaeen and pious personalities are buried here. The Prophet ﷺ would frequently supplicate for the forgiveness of the dwellers of Baqee.

Among his supplications were:

"Peace be upon you, abode of a believing people. That which was promised unto you has reached you, and God willing we shall join you. O Allah, grant pardon to the inhabitants of Baqi' al-Gharqad." (*Sahih Muslim Hadith No. 974:11*)

Therefore, it is Sunnah to visit them.



The last extension of Baqe'e was conducted by King Fahd. Its total area is now 174,962m²

Taibah and Taba – طيبة و طابة

Madinah Munawwarah has many names among them are Taibah and Taba as mentioned in the prophetic tradition:

“It is Taiba (meaning Madinah). It drives away impurity just as fire removes the impurity of silver.”

(Sahih Muslim Hadith No.1384)

The Prophet ﷺ also said: “He, who called Madinah Yathrib, let him seek forgiveness from Allah, it is Taba, it is Taba.”

(Majma uz Zawaaid vol.3 p.300)

Allamah ibn Hajar states:

“The reason of disapproval is that the name ‘Yathrib’ is either derived from تُثْرِيبْ : tathrib’ meaning reprobation and lamentation, or from ثَرْبْ : tharb’ meaning corruption and both are derogatory. The Apostle of Allah liked graceful names and disapproved of disgraceful names. Taibah and Taba both are derived from one source; طَيْبْ: Taib’ meaning pure and pleasant. Madinah was named as such for its pleasantness. The soundness of this name is evident from its pleasant sand and atmosphere, for the one who visits Madinah finds a pleasant fragrance in its sand and surroundings, not found elsewhere.” (Fath ul Bari vol.4 p.87-89)

Virtue of Madinian Dates

The Prophet ﷺ said: “He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until evening.”

(Sahih Muslim Hadith No. 2047)

In this particular Hadith the type of date has not been specified. In other narrations the type of date; Ajwa has been

mentioned. For example: “He who eats seven 'Ajwa dates every morning will not be affected by poison or magic on the day he eats them.” (*Sahih Bukhari Hadith No. 5769*)

It is further stated: “The 'Ajwa' dates of 'Aliya' contain cure and they are antidote (when taken) in the early morning.” (*Sahih Bukhari Hadith No. 2048*)

Soil of Madinah (تراب المدينة)

Aisha رضي الله عنها reported that: ‘when any person fell ill with a disease or he had an ailment or injury, the Apostle of Allah ﷺ placed his forefinger on the ground and then lifted it by reciting the name of Allah and said: “The dust of our ground with the saliva of one of us serves as cure for our ill ones, with the sanction of Allah.” (*Sahih Muslim Hadith No. 2194*)

It should be noted that in the above narration no specific area of Madinah has been defined. The narration regarding the sand of But'haan is weak.

Severe punishment for oppressing the dwellers of Madinah

The Prophet ﷺ said: “Oh Allah, whomsoever oppresses the dwellers of Madinah or scares them, then scare him and upon him is the curse of Allah, the Angels and entire mankind. Allah shall neither accept from him obligatory acts nor supererogatory acts.” (*Majma uz Zawaaid vol.3 p.306*)

The Prophet ﷺ said: “He, who scares the people of Madinah, has verily scared my heart.”
(*Majma uz Zawaaid vol.3 p.306*)

Faith will revert back to Madinah

The Prophet ﷺ said: "Verily faith shall return back to Madinah, just as a snake returns to its hole."
(*Sahih Bukhari Hadith No. 1876*)

Dajjal (anti-Christ) shall not enter Madinah

The Prophet ﷺ said: "There will be no town which Ad-Dajjal will not enter except Makkah and Madinah, and there will be no entrance (road) but the angels will be standing in rows guarding it against him, and then Madinah will shake with its inhabitants thrice and Allah will expel all the nonbelievers and the hypocrites from it." (*Sahih Bukhari Hadith No. 1881*)

Abu Hurairah رضي الله عنه narrates that: "Dajjal will come from the eastern side with the intention of attacking Madinah until he will get down behind Uhud. (According to another narration: he will come to the plain of Jurf) Then the angels will turn his face towards Syria and there he will perish.
(*Sahih Muslim Hadith No. 1379 - 2943*)

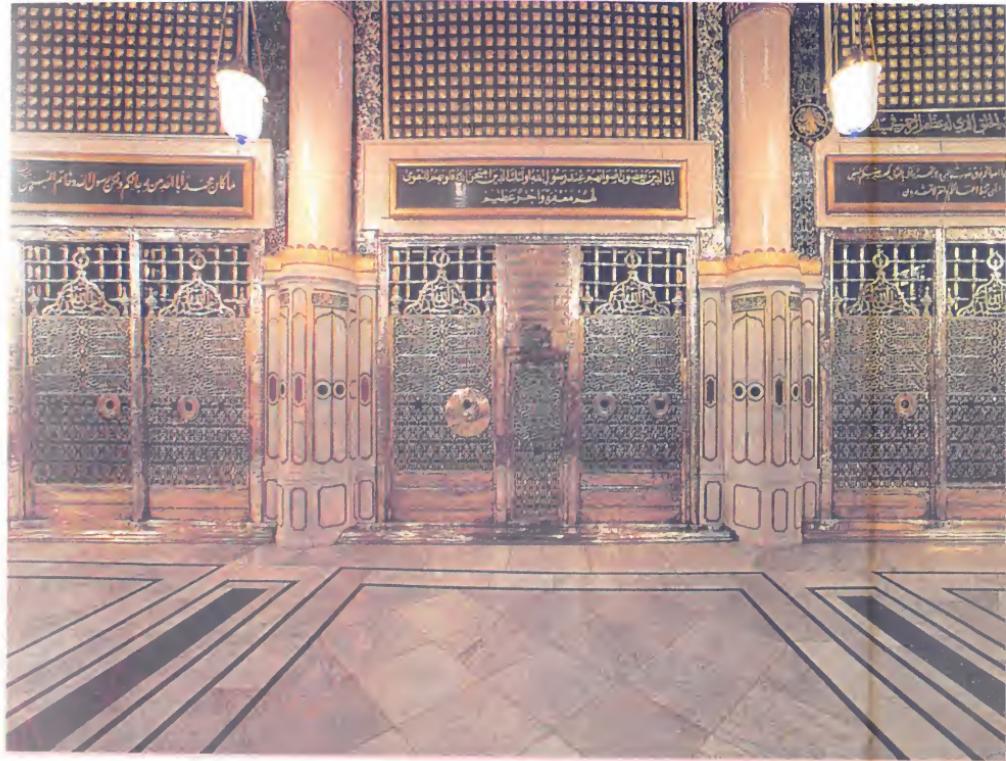
Imam Ahmad in his Musnad narrates that: "Dajjal will come to this plain at the pass of Qanaat."

(*Musnad Ahmad Hadith No. 5353*)

Detailed narration regarding Dajjal

Fatimah bint Qais رضي الله عنه narrates that: 'I observed prayer along with Allah's Messenger ﷺ and I was in the row of women, which was nearest to the row of men. When Allah's Messenger ﷺ had finished his prayer, he sat on the pulpit smiling and said: "Every worshipper should stay seated at his place." He then said: "Do you know why I had asked you to assemble?" They said: Allah and His Messenger know best. He said: "By Allah, I have not gathered you for exhortation

or for a warning, but I have gathered you here, for Tamim Dari, a Christian, who came and accepted Islam, has narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and they had been tossed by waves in the ocean for a month. Then these (waves) took them to an island within the ocean at the time of sunset. They sat in a small side-boat and entered that Island. There they met a beast with long thick hair; they could not distinguish his face from his back. They said: Woe to you, what can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person waiting for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe upon thee, who are you? And he said: You will soon come to know about me, but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island of yours. We got into the side-boats and entered this island and there a beast met us with profusely thick hair and due to the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, what are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in haste fearing that it might be the Devil. He (that chained person) said: Tell me about the date-palms of Baisan (a city in Jordan). We said: About which aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not? We said: Yes, Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which



Gallery for Salam

مواجهه شريفه

المواجهة الشريفة

Southern row

جنوبى رو

الرواق الجنوبي



aspect of it do you ask about? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it do you ask about? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Madinah) irrigate (land) with it. He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Makkah and has settled In Yathrib (Madinah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so then it is better for them that they should show obedience to him. I am going to tell you about myself, I am Dajjal and will be soon permitted to go out and so I shall travel in the land in forty nights and I will not spare any town where I shall not stay except Makkah and Madinah as these two are prohibited for me, both of them. Whenever I make an attempt to enter any one of these two an angel with a sword in his hand will confront me and bar my way, and there would be angels to guard every passage leading to it." Then Allah's Messenger ﷺ striking the pulpit with the help of the end of his staff said: "This is Taiba, this is Taiba, this is Taiba (meaning Madinah). Have I not, told you of this?" The people said: Yes, ".... and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) and in regard to Madinah and Makkah. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemeni sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east," and he pointed with his hand towards the east. (*Sahih Muslim: book of strife & signs of the hour*)

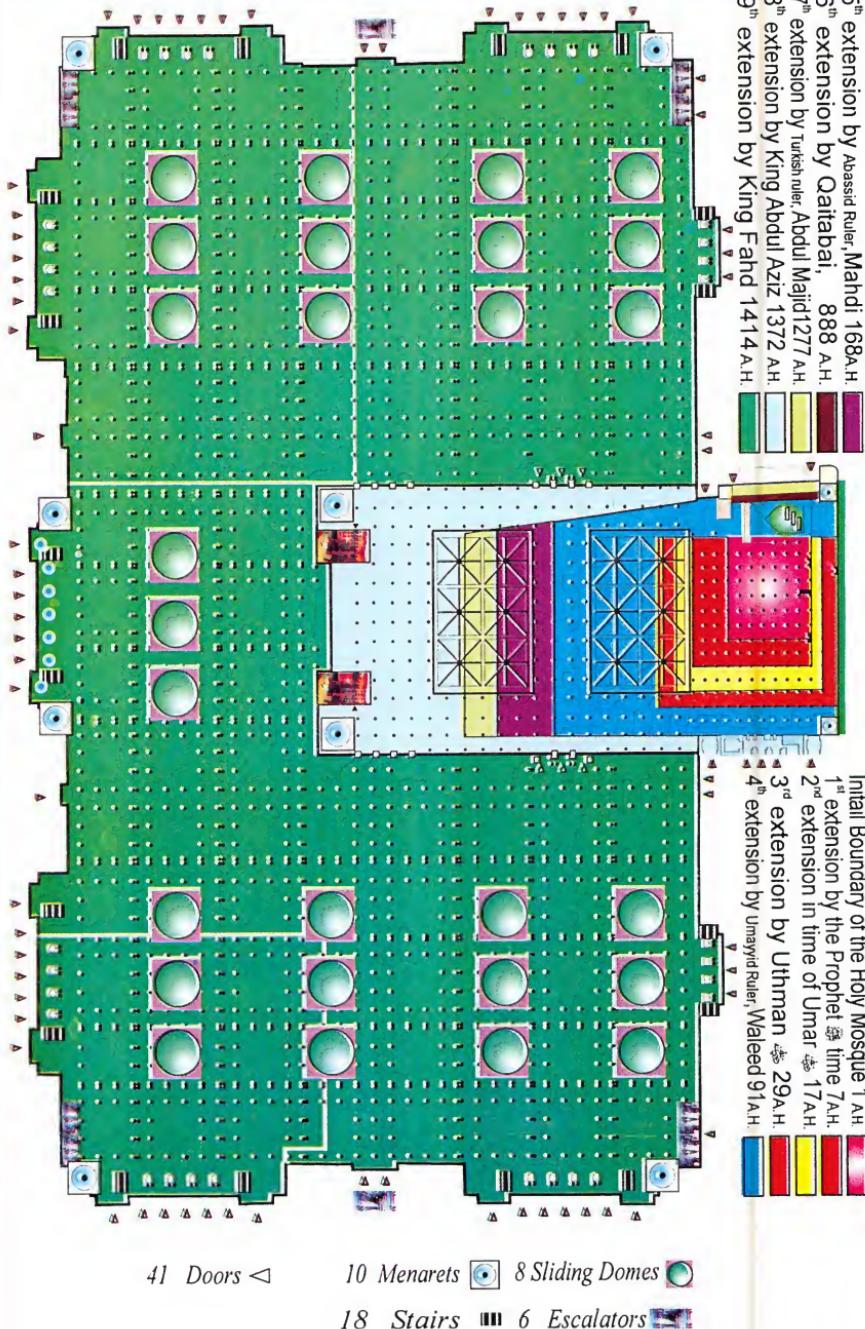


Diagram of the Prophet's ﷺ Mosque illustrating the various extensions

Virtue & Etiquettes of the Prophet's ﷺ mosque

The Prophet ﷺ said: "One prayer in my Mosque is better than one thousand prayers in any other mosque except Al-Masjid-Al-Haram." (*Sahih Bukhari Hadith No. 1190*)

A visitor should abide by the etiquettes of visiting the Masjid. He should enter with his right foot and recite the following supplication:

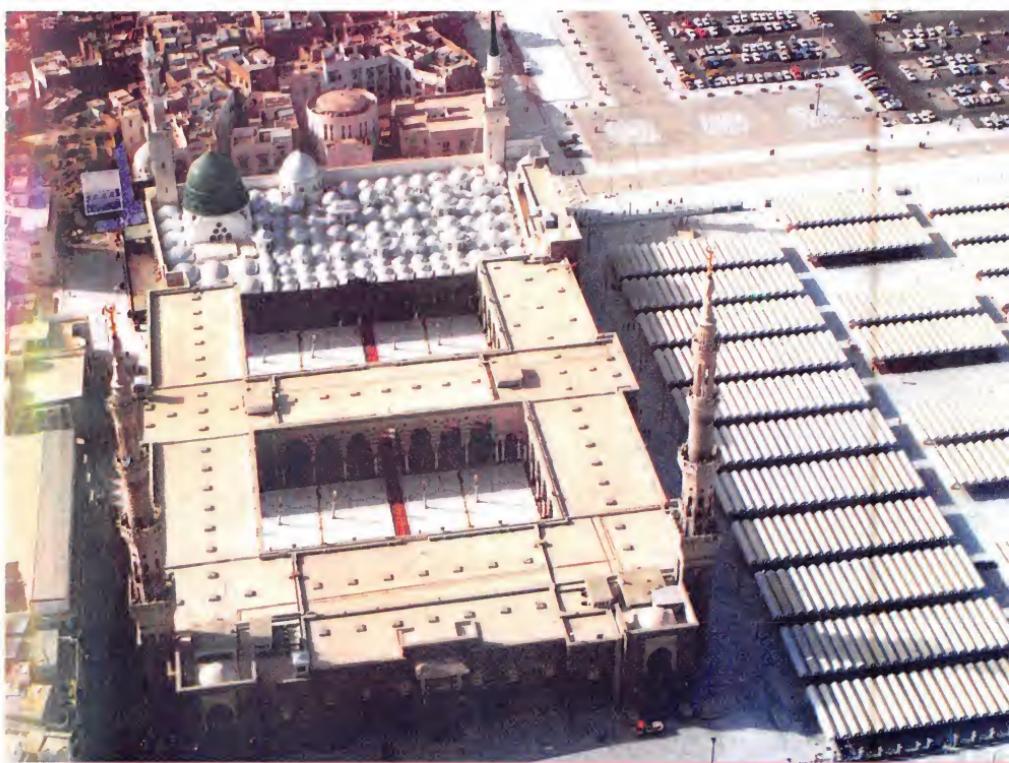
”بِسْمِ اللَّهِ وَ الصَّلَادَةُ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ الْأَكْرَمِ فُتْحٌ لِيْ أَبْوَابَ رَحْمَتِكَ“

He should walk calmly in a respectful manner and avoid sitting in pathways and entrances. Thereafter, offer two rakah Tahiyatul Masjid in the Rawdah or wherever he may find space. Then he should proceed to the sacred chamber to offer salutation to the Prophet and his two companions. Great care should be taken not to disturb fellow worshippers. During busy seasons an appropriate quite time should be chosen for salutation. After salutation, turn and supplicate facing the Qibla.

It should be noted that prostrating, throwing letters, the tying of threads and making Tawaf of the sacred chamber is prohibited by the Shariah.

Construction & Extension of the Prophet's ﷺ Mosque

Upon migration to Madinah the Holy Prophet ﷺ built this Masjid. Through history it has witnessed many changes and extensions. The following chart describes some of the most significant of them:



1st Saudi Extension سعودي توسيع I

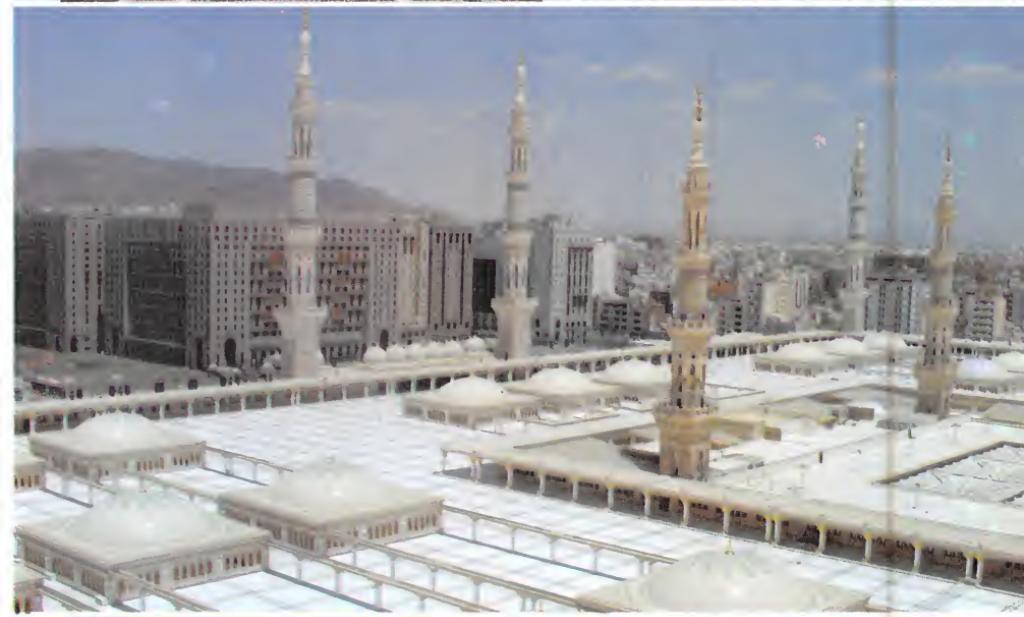
2nd Saudi Extension سعودي توسيع II

التوسيعة السعودية I

التوسيعة السعودية II



1	Extension by the Prophet ﷺ 7A.H.	After this extension the area of the Masjid was 50m x 50m and height of the ceiling was 3.5m
2	Extension by Umar 17A.H.	He extended one row (5m) to the south, two rows (10m) to the west and 15m to the north. He added two doors to the Mosque: Baab Salam and Baab un Nisaa. Height of the ceiling was raised to 5.5m.
3	Extension Uthman 29A.H.	He extended one row (5m) to the east and another to the west. And 5m to the north. He personally took part in this extension.
4	Umayyid Extension 91A.H.	Two rows (10m) extended to the west, three rows (15m) to the east and some extension to the north. A double ceiling was constructed. A Mehrab and four minarets were added. The mosque now had 20 doors.
5	Abbasid Extension 165A.H.	Extension made only in the northern direction. Doors left at twenty. Shade constructed over the first row.
6	Extension by Qaytabai 888A.H.	He Extended 1.21m east of the scared chamber, replaced double ceiling with one and raised its height to 11m and constructed two domes over the sacred chamber and placed wire mesh around it.
7	Turkish Extension 1288A.H.	Extension of 2.62m to the east of the sacred chamber and lead coated domes made of stone placed on the ceiling of the mosque.
8	Extension by king Abdul Aziz	He Extended to the east, west and north. Area of extension is 6,024m ² . The ceiling of this extension is 12.55m high. Total cost was 70,000,000 s.r.
9	Extension by King Fahd	Extended 82,000m ² and increased capacity by nine fold. This was the biggest extension of the Mosque in history costing 72.2 billion. (72,200,000,000)



Area and Capacity of the Prophet's ﷺ mosque:

First Saudi extension including Turkish building	Second Saudi extension (ground floor)	Second Saudi extension (roof)	Courtyard (area available for prayer)	Total capacity of Mosque
Area = 16,326m ² Accommodates 28,000 worshippers	Area = 82,000m ² Accommodates 167,000 worshippers	Area = 67,000m ² Accommodates 90,000 worshippers	Area = 135,000m ² Accommodates 250,000 worshippers	Accommodates 535,000 worshippers

Minarets of the Prophet's ﷺ mosque

There were no minarets built on the mosque during the time of the Prophet ﷺ, nor during the rule of the rightly guided caliphs ﷺ. The first person to build them was Umar bin Abdul Aziz in 93A.H. He placed four minarets on the Masjid, one on each corner. The height of each minaret was approximately 27.5 meters. Qaitabai built a fifth minaret at Baab Rahmat. The minarets remained the same until the first Saudi extension, where three of these five minarets were replaced by two minarets; each 72m high. In the second Saudi extension six further minarets were added. The height of each is 104m. The crescent on each minaret is 6m high and weighs 6.5 tonnes. Total number of minarets is now ten. It should be noted that the foremost minaret is 44.53 meters high and the one at Baab Salaam is 38.85 meters high.

Car Parking

Car parks are located under the outer courtyard of the mosque on the southern, northern and western sides. There are a total of 22 car parks at two underground levels covering a total area of 290,000m² and accommodating 4,444 cars.



The Southern Hall

جنوبی ہال

المقصورة الجنوبيّة

Doors & Sliding Domes

گندب دروازے اور متحرک گنبد

القباب المتحركة والأبواب



Also under this courtyard are 14 units providing ablution and toilet facilities. Each unit comprises four underground levels giving, a total of 6,000 taps for ablution and 2,000 toilets. It should be noted that there are plans for building similar units and car parks on the eastern side too.

Brief details of the second Saudi Extension

Number of sliding Domes	27
Gold used in decoration of domes	68kg
Pillars on ground floor	2,174
Brass used in decoration of pillars	1,600 tonnes
Pillars in basement	2,554
Area of basement	79,000m ²
Pillars on roof	550
Escalators	4 sets
Stairs	18 sets
Weight of wooden doors	2.5 tonnes each
Number of security cameras	543
Area of mosque courtyard	235,000m ²
Area of courtyard covered by Granite	45,000m ²
Area of courtyard covered by White marble	190,000m ²
Depth of Foundation	5.4m
Area of Southern Hall	100m × 5m
Length of A/C tunnel	7km
Width of A/C tunnel	6.1m
Height of A/C tunnel	4.1m
Area of A/C Plant	70,000m ²



Minbar & Sacred Garden

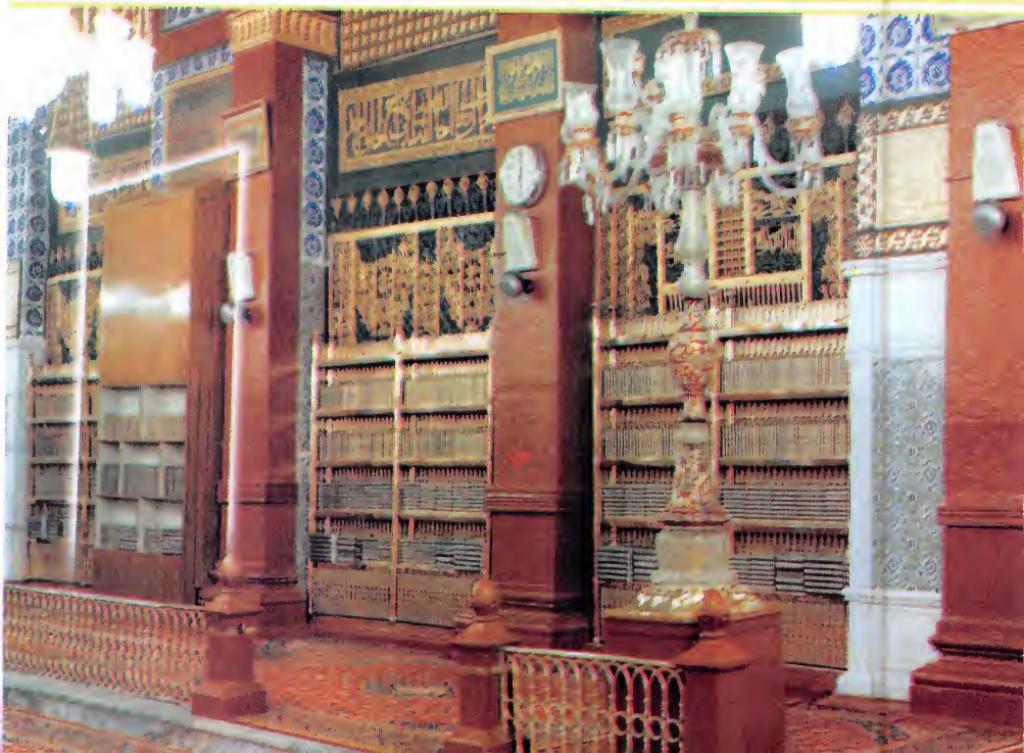
منبر ورضاش الشريفة

المنبر والروضة الشريفة

Mehrab of Tahajjud

محراب تهجد

محراب التهجد



(رياض الجنة) – Virtue of the Scared Garden (Rawdah)

The area between the sacred chamber and the Pulpit (Minbar) is known as the Rawdatul Jannah i.e. Garden of Paradise.

Abu Hurairah ﷺ narrated that the Prophet ﷺ said: "Between my house and my pulpit lays a garden from the gardens of Paradise, and my pulpit is upon my fountain (Al-Kauthar)." *(Sahih Bukhari, Hadith No. 1888)*

Scholars have interpreted this narration as follows:

The Garden is parallel to a garden above it in Paradise. Or it is in reality a garden of paradise, which will be returned to paradise in the hereafter. Or it is like the gardens of paradise, because the peace and tranquility which is experienced in it when engaged in the remembrance of Allah resembles that of paradise. *(Akhbar Madina tur Rasool, Ibn Najjar, p.389)*

(المنبر) – Virtue of the Pulpit (Minbar)

The Prophet ﷺ said: "Verily my pulpit is upon a river from the rivers of paradise." *(Majma uz Zawaaid: 9/4)*

The Prophet ﷺ said: "Verily the steps of my pulpit shall be the steps to Paradise, in the hereafter."

(Sunan an Nasai, chapter: virtue of the Prophet's Mosque)

The Prophet ﷺ said: "He who falsely swears by my pulpit, even for an unripe miswak, then let him make his abode in the fire." *(Sunan ibn Majah, Hadith No. 2325)*

(الأسطوانة المخلقة) – Virtue of Mukhallaqah column

This column is adjoining to the Mehrab. It was built at the place of the weeping tree stump. Before a Minbar was made for the Prophet ﷺ he used to stand by it at the time of delivering a sermon. One of his companions said: 'If you



Mehrab Nabwi & Uthmani

محراب نبوي وعثماني

حراب النبوي والعثماني

Platform of Muazzin

چبوترہ موزان

نہ المؤذن



prefer we shall make a pulpit for you so that you may stand on it and deliver your sermon so that people can see you and hear you.' The Prophet replied in the affirmative and a pulpit with three steps was made for him and placed at the place where the Minbar is positioned today. When the Prophet ﷺ proceeded to the Minbar he passed the tree. It started to weep until it split. The Prophet ﷺ came to it and put his hand over it until it became quiet then went back to the minbar. However, the Prophet ﷺ would offer Salah near this tree. According to the narration recorded by Bukhari: "...when the Prophet stood on the Minbar we heard the trunk sending a sound like that of a pregnant she-camel..."

(Sunan ibn Majah Hadith No. 1414 / Sahih Bukhari Hadith No. 3585)

Hasan Al- Basri when mentioning this cried and said: "Oh worshippers of Allah, the wood yearns for the Prophet, you ought to be more worthy of yearning to meet the Prophet."

Virtue of Aisha ؓ column (أسطوانة عائشة ؓ)

It was named after Aisha ؓ as she informed the companions of it's location. Aisha narrated ؓ that the Prophet ﷺ said: "In the Masjid there is a spot, before this pillar, if the people knew what virtue it holds, it would not be available to people to pray there without drawing lots." She had in her company a group of children, they said: Oh mother of the believers, where is that place? She remained silent. After a short while the children left, except Abdullah bin Zubair. The children said: 'she will inform him so be wary of where he offers his Salah', shortly afterwards Abdullah came out and prayed near this pillar. It was understood by the people that this was the virtuous pillar. It is also known as the pillar of Qur'ah.

(Majma uz Zawaaid vol.4 p.10)



Wire Mesh of the Sacred Chamber

جالیاں

شبايك المقصورة

عهد نبوی میں مسجد کی حد

حد مسجد النبي ﷺ



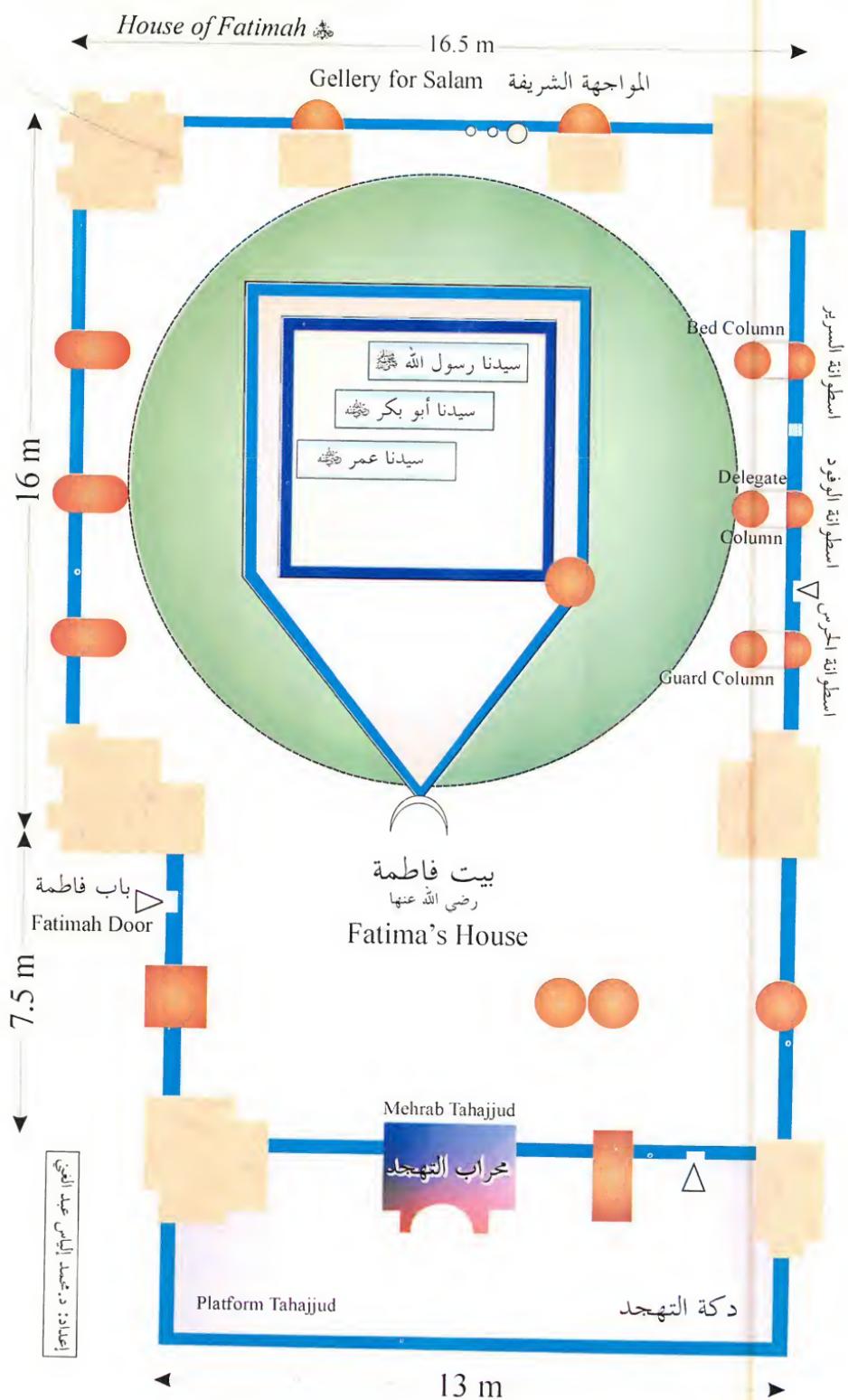
Abu Lubabah ﷺ column – (أسطوانة أبي لبابة ﷺ)

This column was named after Abu Lubabah ﷺ who tied himself to it after accidentally having spilt a secret to Bani Quraidhah. When the Prophet ﷺ laid siege to Banu Quraidhah they asked that Abu Lubabah ﷺ be sent to them so that they may consult him regarding their fate. They asked him: should we accept the decision of the Prophet. He replied in the affirmative and pointed to his throat with his forefinger and motioned it across, suggesting that they would be killed. No sooner had he done this he realised that he had betrayed the secret of Allah and his Messenger ﷺ. Not having the courage to come to the Prophet ﷺ, he hastened to the Prophet's mosque and tied himself to this pillar and vowed neither to eat nor to move from there until death overcomes him or Allah forgives him. He stayed like that for nine days during which he would often lose consciousness. Then Allah revealed his forgiveness to the Prophet ﷺ while he was at the home of Umm Salamah ﷺ. She saw him smiling and said: Oh Prophet of Allah, may Allah forever keep you smiling, what makes you smile? He said: "Abu Lubabah's repentance has been accepted." She said: shall I not give him the glad tiding then? He said: "yes, if you wish." When she informed him, the companions rushed towards him to free him. Abu Lubabah ﷺ refused to be freed except by the hands of the Prophet ﷺ. The Prophet ﷺ came and freed him with his own blessed hands. Abu Lubabah said: Oh Prophet of Allah, I have vowed to donate all that I own as charity (Sadaqah). The Prophet ﷺ said: "a third will suffice."

The Sacred chamber (Hujrah) – (الحجرة الشرفية)

The Prophet ﷺ was buried in the room of Aisha ﷺ, together with his two companions, Abu Bakr and Umar ﷺ. There is a room for a fourth grave which is reserved for Eesa ﷺ.

Diagram of the Sacred Chamber



The Event of Burial

Aisha ﷺ said: "I saw in my dream three moons falling into my lap and I told Abu Bakr ﷺ about it." She further said: "when the Holy Prophet ﷺ passed away and was buried in her chamber, Abu Bakr ﷺ said to her: This is one of those moons, and it is the finest of the three."

It is narrated by Malik that it was reported to him that the Apostle of Allah ﷺ passed away on Monday, and was buried on Tuesday. The companions offered funeral prayers individually, with out an Imam. The people said: bury him near the pulpit. Others said: bury him in Baqee. Then Abu Bakr ﷺ came and said: I heard the Prophet of Allah ﷺ saying: "A Prophet was never buried except at the place where he died." Thus, a grave was dug in the room and whilst they were bathing him they intended to remove his shirt and a voice was heard: do not remove the shirt. He was then bathed with his shirt. (*Muwatta Malik: Chapter of burial 16:27*)

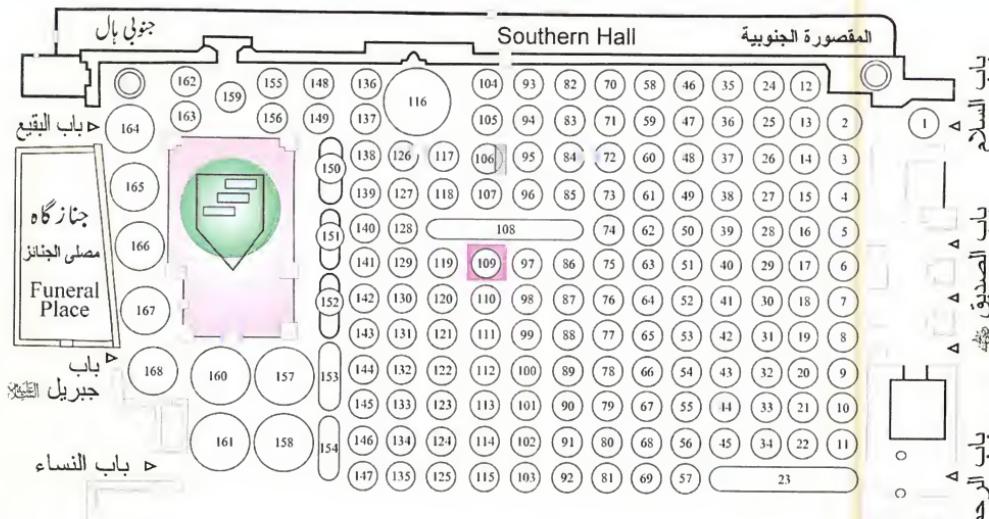
When Abu Bakr ﷺ passed away he was buried beside the Prophet ﷺ. He had requested to be buried beside him.

When Umar bin Al-Khattab ﷺ was stabbed he said to his son, Abdullah: "Go to the mother of the believers, Aisha ﷺ and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my two companions. She said, "I had the idea of having this place for myself but today I will give preference to him over myself." When he returned he said: She has allowed you (to be buried there). On that Umar ﷺ said: "Nothing was more important to me than to be buried in that (sacred) place."

It is narrated that Abdullah bin Salam ﷺ said: The description of the Prophet Muhammad ﷺ and that Eesa ﷺ shall be buried with him is written in the Torah. Abu Mawdood said: There is space for a grave in the chamber.
(*Tirmidhi Hadith No. 3696*)



Turkish Building Domes of the Mosque



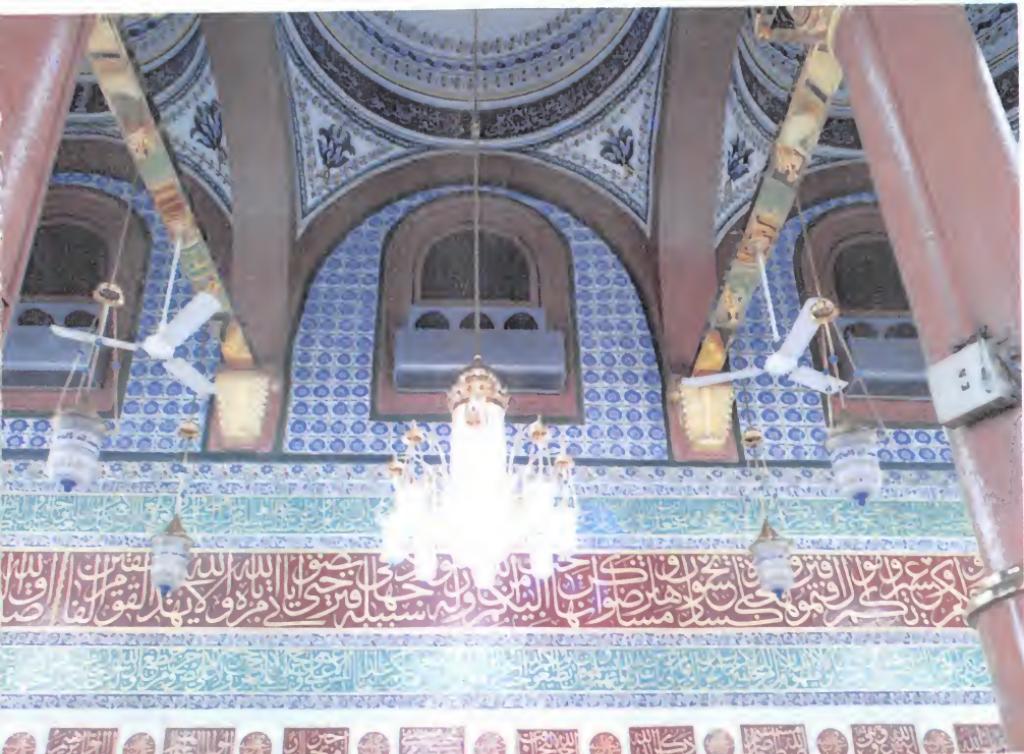
Mehrab محراب

Minaret منارة

Pulpit المنبر

Dome گنہ قتاب

Doors دروازے اپنے



Southern Wall

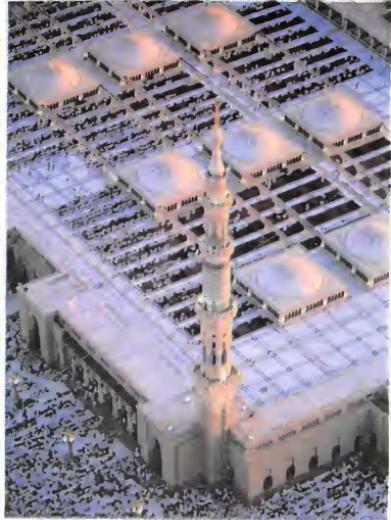
جنوبي ديوار

الجدار الجنوبي

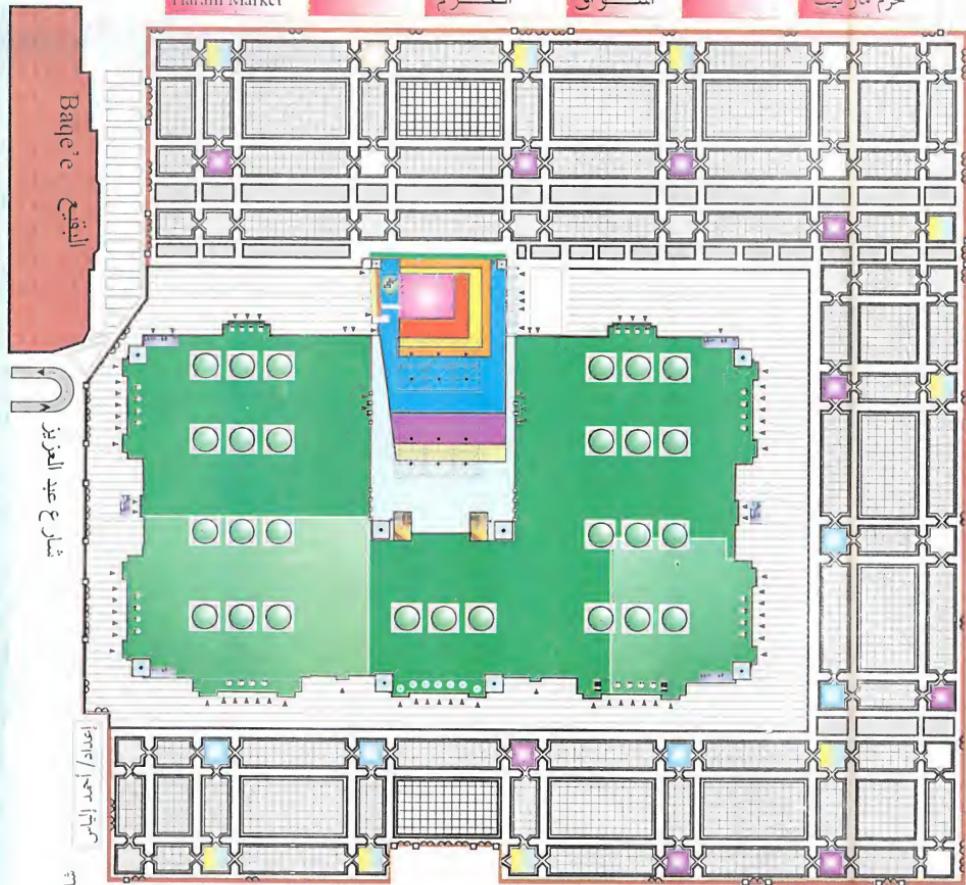
Wall of the 2nd Extension

جدار التوسيعة









Entrance Parking
& W.C for Male
Entrance Parking for Family

Entrance W.C for Female

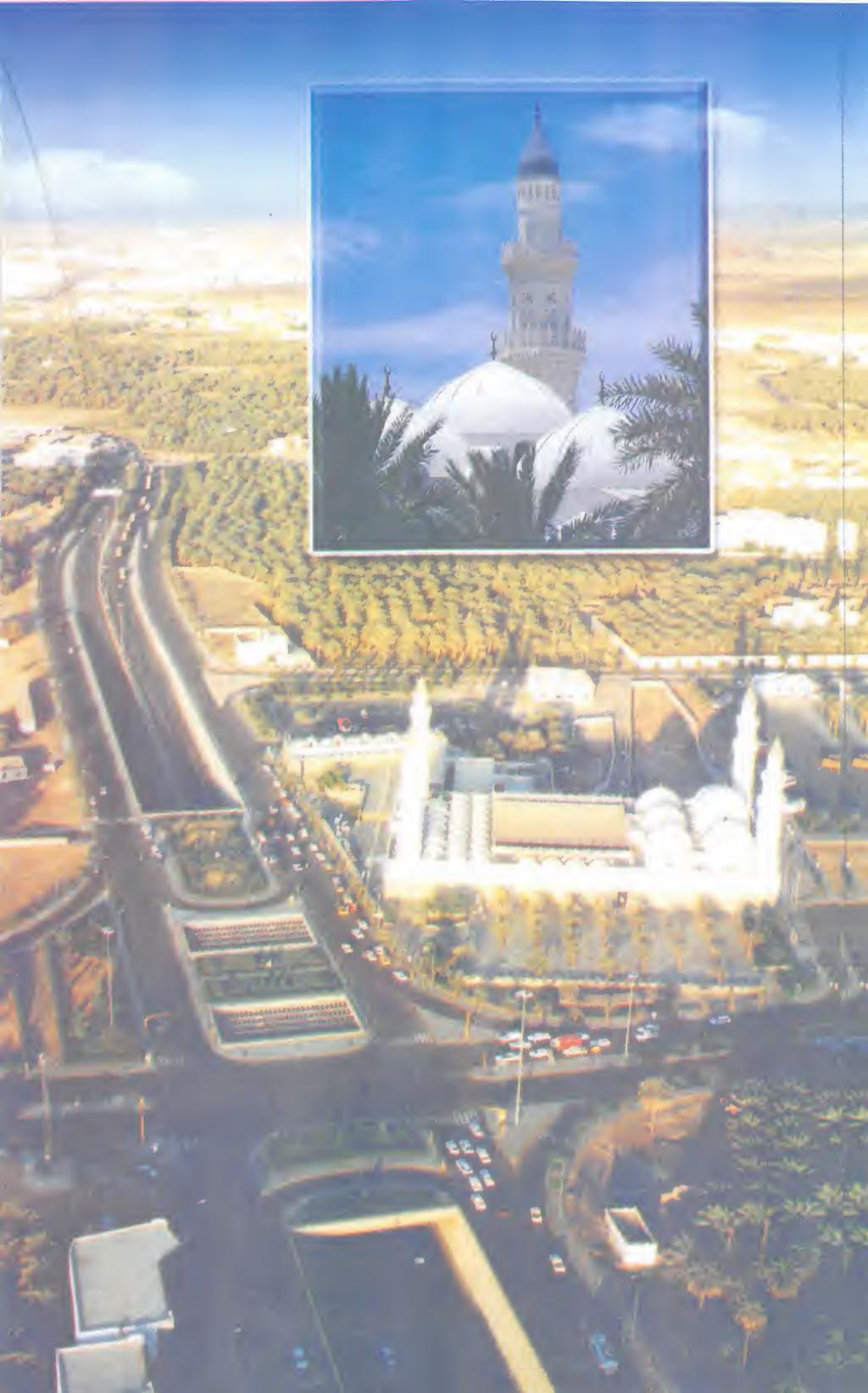
White cold Marble Yard

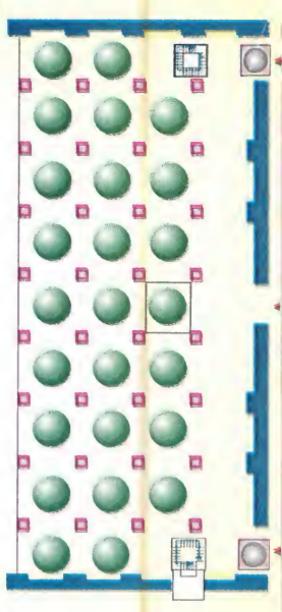
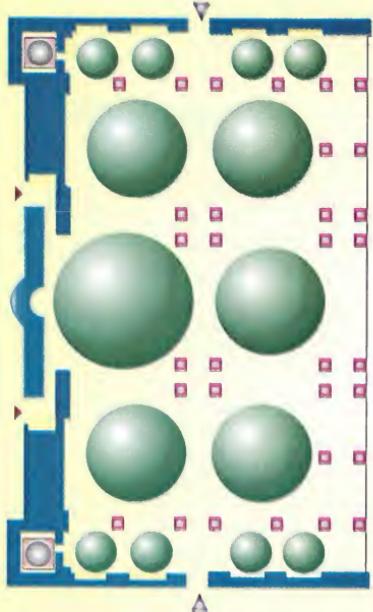
المواقف ونورات المياه / للرجال
مردانہ راست برائے پارکنگ، وضوخانہ
مدخل إلى المواقف / للعائلات
راستہ برائے فیملی
زنادہ راست برائے وضوخانہ
مدخل دورات المياه / للنساء
البلاط العازل للحرارة

ٹھنڈے پتھروالا مکان

الساحات حول المسجد النبوي الشريف ، زخرفة البلاط و مداخل المواقف و دورات المياه
مسجد نبوي شريف کے گرد سجن ، فرش کا ڈیزائن ، پارکنگ اور وضوخانہ کے راستے

Yard around the Holy Mosque, Design pattern,
Entrance for parking & W.C





قباب (٤) مداخل النساء (٤)

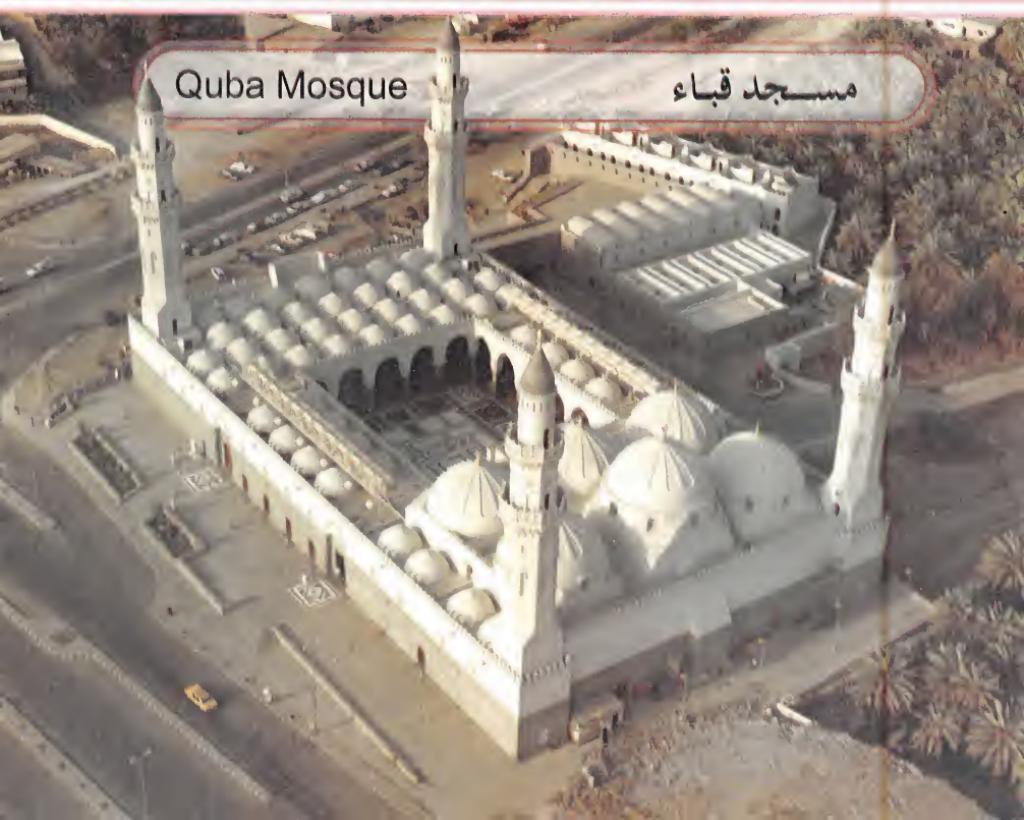
Ahmad Layout of Masjid Quba

رسم مسجد قباء

مداخل الرجال

مسجد قباء

Quba Mosque



مسجد قباء- Masjid Quba-

When the Prophet ﷺ migrated to Madinah he stayed at the house of Kalthum bin al Hadm ﷺ. He was from the tribe of Banu Amr bin Auf. The Prophet ﷺ built Masjid Quba on a portion of his land. It was the first mosque built by the Prophet ﷺ in Madinah. Its virtue is mentioned in the following Quranic verse: "...certainly a masjid founded on piety from the very first day is more deserving that you should stand in it..." (Surah Taubah verse: 108)

The Prophet ﷺ said: "He who purifies himself at his home and comes to Masjid Quba and offers two rakats therewith, will be rewarded the reward of an Umrah (lesser pilgrimage)." (Sunan ibn Majah Hadith No. 1412)

The mosque was maintained throughout history by various rulers. In 1986 it was rebuilt and extended by King Fahd at a cost of 90 million s.r. It can now accommodate 20,000 worshippers.

Tribe of Banu Amr bin Auf (Aws) - (بني عمرو بن عوف)

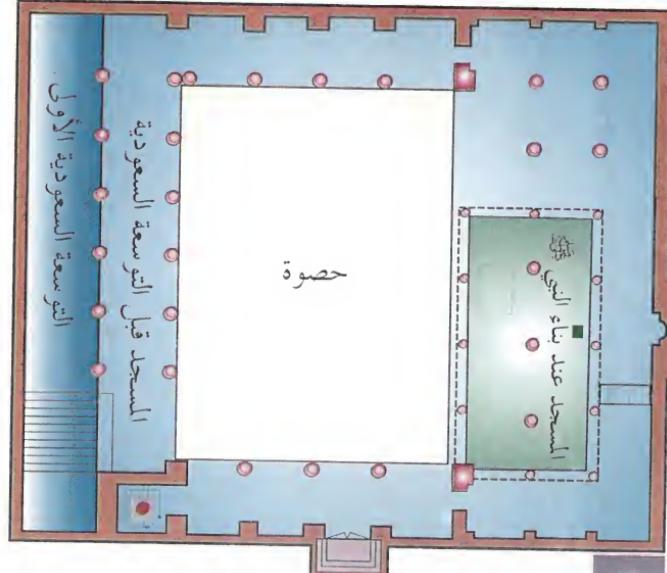
Their locality was near Masjid Quba at a distance of 3.2km from the Prophet's mosque.

This tribe has been praised in the following verse of the Qura'an: "...in it are men who love that they should be purified; and Allah loves those who purify themselves."

(Surah Taubah verse: 108)

Abu Lubabah ﷺ belonged to this tribe. The Prophet ﷺ, at times, appointed him as chief of Madinah during his absence when he left for his expeditions.

When the Prophet ﷺ laid siege to Banu Quraidhah they asked that Abu Lubabah ﷺ be sent to them so that they may consult him regarding their fate. When they asked him about their



موقع دار كلثوم

ابن الهدم

Ahmad

موقع دار سعد بن خيشرة

بجانب مسجد قباء قبل التوسيع السعودية الثانية

Location of the House of Sa'ad & Kulthoom bin Hadm

House of Sa'ad bin Khaithamah



fate, he replied by motioning his forefinger across his throat, suggesting that they would be killed. No sooner had he done this that he realised that he had betrayed the secret of Allah and his Messenger ﷺ. He hastened to the Prophet's mosque and tied himself to a pillar and vowed neither to eat nor to move from there until death over comes him or Allah forgives him. He stayed like that for nine days during which he would often lose consciousness. Thereafter Allah accepted his repentance and the following verse was revealed with regard to him: *“O you who believe! Betray not the trust of Allah and the Messenger...”* (Surah Anfaal verse No.27)

The pillar, which he tied himself to testifies to this event and is known as the pillar of Abu Lubabah or Taubah.

Masjid Dar Sa'ad bin Khaithamah ﷺ

Before the Prophet ﷺ migrated to Madinah, the companions sometimes offered their Friday prayers at the house of Sa'ad ibn Khaithamah ﷺ. Upon his arrival the Prophet ﷺ stayed at the house of Kalthum bin al Hadm ﷺ and would often visit the house of Sa'ad ﷺ. Its position was to the south west of Masjid Quba and in this respect a mosque was later built there. It was included in the extension of Masjid Quba in 1986 by King Fahd.

A beautiful example of steadfastness in faith

At the time of the battle of Badr, Sa'ad ﷺ and his father Khaithamah ﷺ drew lots to determine which one of the two would go and fight. Sa'ad's name was drawn, his father said to him: “please let me go in place of you.” Sa'ad said: “my respected father, if it was for anything other than paradise I would certainly do so.” Sa'ad went to fight and was granted martyrdom, his father participated in Uhud and he also was granted martyrdom. (Al Isa'bah 2:23)



Masjid Jumah (previously)

Masjid Jumah



Masjid Jumah – (مسجد الجمعة)

Prior to the migration of the Prophet ﷺ, Friday prayer was led by Mus'ab bin Umair and As'ad bin Zurarah رضي الله عنهما in Madinah. When the Prophet ﷺ arrived in Madinah he first stayed at Quba for a number of days, then on a Friday he set off to Madinah. He offered the first Friday prayer in the locality of Banu Salem, approximately 1km north of Quba. Banu Salem built a mosque at that place. It later became known as Masjid Jumah and as Masjid Banu Salem. In 1412 A.H. it was rebuilt and extended by King Fahd. It can now accommodate 650 worshippers and features a minaret 25 meters high.

Tribe of Banu Salem bin Auf(Khazraj)- (بني سالم بن عوف)

Their locality was approximately 800 meters north of Masjid Quba and 2.5km from the Prophet's mosque.

On his way to Madinah from Quba the Prophet ﷺ passed Banu Salem. They said: "Oh Prophet of Allah, you stayed at the homes of our cousins for a number of days, reward us too with something, for they will pride themselves over us till the Day of Judgment that you stayed with them". The Prophet ﷺ dismounted and offered his first Jumah in their locality.

Abu Hussain رضي الله عنه belonged to this tribe. He had two sons who were Christian; he forced them to accept Islam. Thus the revelation came: "*Let there be no compulsion in religion...*" (Surah Baqarah verse: 256)

Abu Khaithamah رضي الله عنه was a member of this tribe. Due to some delay, he was left behind while the Prophet ﷺ departed for the expedition of Tabuk. He once came home in the scorching heat and found cold water and prepared food. He said: The



Masjid Itbaan bin Malik ﷺ

Masjid Bani Unaif ﷺ



holy Prophet ﷺ is in the scorching sun, facing hot winds, while Abu Khaithamah enjoys these bounties! This is not just, by Allah, I shall not enter the house. He immediately prepared and set off. Upon reaching Tabuk and nearing the Prophet, the Prophet ﷺ said: "let it be Abu Khaithamah". The companions said: "By Allah, it is Abu Khaithamah". He presented himself before the Prophet ﷺ and accounted for himself. And the Prophet ﷺ supplicated for him.

Masjid Itbaan مسجد عتبان

Malik bin Ajlan ﷺ was a member of Banu Salem and was a chief of the Ansaar (helpers). His son Itbaan ﷺ, asked the holy Prophet ﷺ to come and pray in his house so that he may designate that spot for his prayers. So the Prophet ﷺ and Abu Bakr ﷺ set out to his house at mid morning. He said to him: "where would you like me to pray?" Itbaan ﷺ pointed to a side of the house. The Prophet ﷺ proceeded and they followed him. He offered two Rakahs before concluding.

(for details see: Sahih Bukhari Hadith No. 425)

His house was later converted into a mosque and was known as Masjid Itbaan bin Malik. The Masjid has been demolished and it's location is north of Masjid Jumah within a walled enclosure.

Masjid Bani Unaif مسجد بني عنيفة

It is located south west of Masjid Quba. When Talha Al Baraa ﷺ fell ill the Prophet ﷺ would visit him. It is reported that the Prophet ﷺ prayed at the place of this mosque during these visits. Consequently, Banu Unaif built a mosque at this place. When Talha ﷺ passed away the Prophet ﷺ supplicated



Masjid Suqya with Municipality Building in Back ground

Masjid Anbariyyah & vicinity of Suqya



for him saying: "Oh Allah meet Talha smiling and may he also meet you smiling." (*Al Isa'bah* 2:218)

Masjid Suqya – (مسجد سُقیا)

Suqya was a land belonging to Sa'ad bin Abi Waqqas رض. It was located at Anbariyyah. Today, part of it lies within the enclosure of the train station while the latter part is outside. Masjid Suqya lies at Suqya within the enclosure of the Train station. It's three domed structure dates back to the Turkish era. It covers an area of $5 \times 13\text{m} = 65\text{m}^2$. In 1423A.H./1424A.H. it was renovated.

When the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ departed for the battle of Badr he stopped at Suqya, performed ablution and offered Salah. He then supplicated for the dwellers of Madinah and paraded his forces.

During the caliphate of Umar رض, the uncle of the Prophet, Abbas bin Abdul Muttalib رض was asked to lead the Istisqaa prayer (prayer for rain) here.

It should be noted that it has been decided that this railway station should be made a museum of Madinah and preparations for it are underway.

The Well of Suqya – (بئر سُقیا)

This well belonged to Saad ibn Abi Waqqas رض and was located at Suqya. During the second half of the fourteenth century Hijri it was buried in view of plans to widen the road. Its approximate location is to the south of Masjid Suqya, just outside the boundary wall of the railway station. On his way to the battle of Badr the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ performed ablution with its water and water was drawn from here for him to drink.



Distance of Eid Mosques from the Prophet's ﷺ Mosque

حمد لله

Al Musalla – (الصلوة)

Al-Musalla is a ground located south west of the Prophet's ﷺ mosque. At different places on this ground, the holy Prophet ﷺ, led the Eid prayers, the funeral prayer of Negus and at times the Istisqaa prayer too.

It is narrated by Abu Sa'id Al-Khudri ﷺ: "The Prophet used to proceed to the Musalla on the days of Eid-ul-Fitr and Eid-ul-Adha; He would begin with the prayer and after that he would stand in front of the people and the people would remain seated in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart." (*Sahih Bukhari Hadith No. 956*)

Abbad bin Tamim heard his uncle ﷺ saying: "The Messenger of Allah went out one day in order to pray for rain. He turned his back towards the people, supplicated before Allah, facing towards the Qibla, and turned his cloak around and then observed two rak'ahs of prayer." (*Sahih Muslim Hadith No. 9:894*)

Abu Huraira ﷺ reported that: "the Messenger of Allah ﷺ gave the people news of the death of Negus on the day he died, and he took them out to the place of prayer (Al-Musalla) and observed four takbirs." (*Sahih Muslim Hadith No. 11:951*)

Abu Huraira ﷺ reported that: "upon returning to Madinah from journey, the Messenger of Allah ﷺ, would pass this ground, he would face the Qiblah and supplicate." (*Tareekh Madinah: Ibn Hisham 1:338*)

The Jews of Madinah had their own market, the holy Prophet ﷺ declared this ground the business place of Muslims. It was to establish the Islamic economy and to give the Muslims a



Masjid Ghamamah

Masjid Abu Bakr As- Siddiq ﷺ



chance to trade with self-respect and to be self-sufficient. Trade caravans of camels would stop here. Thus, this place was known as “manakhah”.

Historic narrations suggest that during the government of Umar bin Abdul Aziz; 87A.H. to 93A.H. he built mosques at these places to preserve their history. The following is a brief description of these mosques.

Masjid Ghamamah – (مسجد الغمامۃ)

It is situated 305m southwest of the Prophet’s ﷺ mosque. During his final years, the Prophet ﷺ is reported to have led the Eid prayers here. Thus, in various history books, it is called Masjid Al-Musalla. The mosque was most probably initiated by Umar bin Abdul Aziz. The present construction dates back to the time of Sultan Abdul Majeed. During the rule of King Fahd it has been renovated. Today it is widely known as Masjid Ghamamah, however this name is not mentioned in older history books.

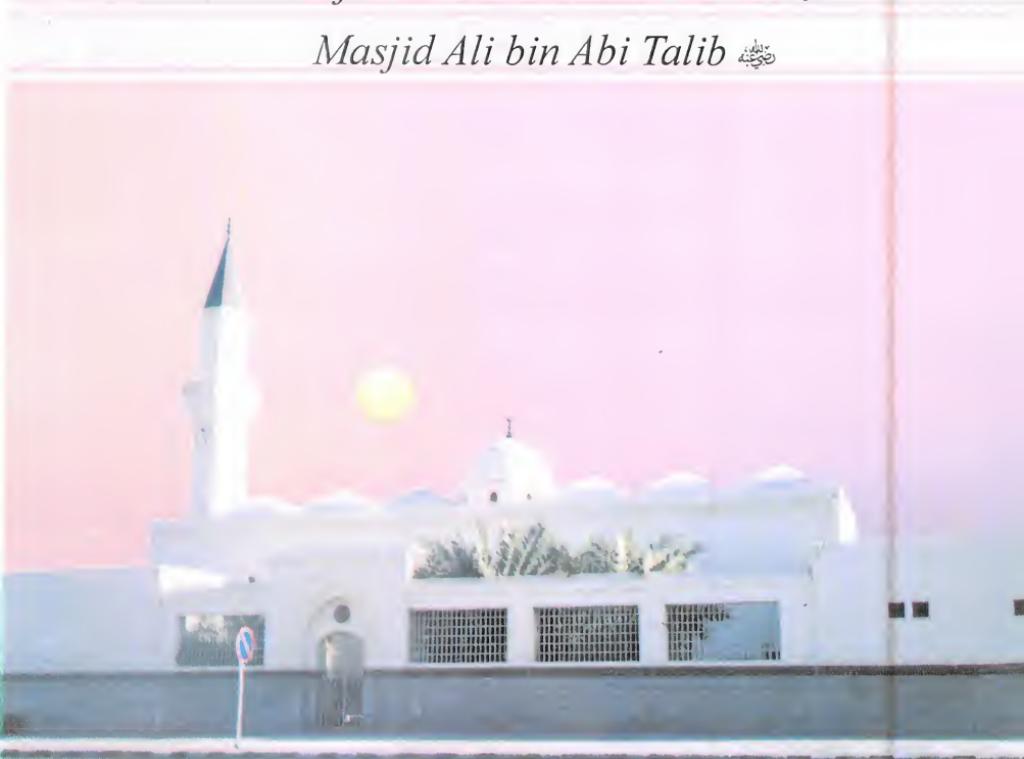
Masjid Abi Bakr ﷺ (مسجد أبي بكر)

It is situated at a distance of 335m from the Prophet’s ﷺ mosque and 40m from Masjid Ghamamah. The holy Prophet ﷺ led Eid prayers here. The second Caliph, Abu Bakr ؓ also led Eid prayers here. Therefore the Masjid constructed here during the time of Umar bin Abdul Aziz was named Masjid Abu Bakr. The present building was constructed by Sultan Mahmood Khan. It was renovated by King Fahd in 1411A.H. It covers an area of $15 \times 19.5m = 292.5m^2$.



Masjid Umar bin Al- Khattab ﷺ

Masjid Ali bin Abi Talib ﷺ



مسجد عمر بن الخطاب ﷺ

It is situated at a distance of 255m from the Prophet's ﷺ mosque and 133m from Masjid Ghamamah. It was initiated in the 9th century Hijri. In 1411A.H. it was renovated by King Fahd. It covers an area of 335m². The height of its dome is 12m.

مسجد علي بن أبي طالب ﷺ

It is situated at a distance of 290m from the Prophet's ﷺ mosque and 122m from Masjid Ghamamah. The holy Prophet ﷺ offered Eid prayer here. In 1411A.H. it was rebuilt and extended by King Fahd. It covers an area of $22 \times 31m = 882m^2$. The height of its minaret is 26m.

Battle of Banu Qaynuqaa – (بنو قينقاع)

Banu Qaynuqaa were a Jewish tribe and they resided to the south-west of Madinah near the fort of Quba. They specialized in craftsmanship and business. According to the covenant of Madinah they had entered a peace pact with the Muslims.

After the battle of Badr they broke their treaty. They said to the Prophet ﷺ: "Oh Muhammad do not deceive yourself, you merely fought a party of the Quraish who were inexperienced at war. But if you fight us then you will know that we are real warriors! And indeed you have not met anyone like us before."

In this regard Allah revealed the following verse: "Say to those who reject Faith: Soon will ye be overcome and driven together to Hell..." (Aal Imran verse:12)



Masjid Uthman bin Affan ﷺ

Masjid Bilal ﷺ



It is reported that a veiled Muslim woman went to their bazaar to sell goods. The Jews of Banu Qaynuqaa asked her to remove her veil. She defied and carried on with her work. Meanwhile, a mischievous Jew secretly tied a part of her garment to something. When she got up her garment pulled and she was uncovered. At this the Jews jeered and laughed. The Islamic fervour of a Muslim man struck, and in defense of the helpless Muslim woman he killed the Jew. The other Jews attacked and killed the man. To avenge his blood and to protect the honour of a Muslim woman the Muslims laid siege to them. Abdullah bin Ubai bin Salul, the hypocrite, persistently interceded on their behalf on grounds of former allegiance between them and his tribe, Banu al Hubla. As a result they were banished to Greater Syria. They perished soon after.

In the following table are further details:

Place	Date	Chief of Madinah	Muslim Army	Jewish Army	Revelation of Quraan
Area of Qurban & Awali	Shawwal 2 A.H.	Abu Lubabah 	All able bodied Muslims of Madinah	700 fighters (300 in armour)	Surah Aal Imran verse no.: 12 – 13 Surah Maidah verse no.:51-56

Muslim standard bearer	Muslim martyrs	Jewish Dead	Period of siege	Immediate cause of battle	Result
Hamzah bin Abdul Muttalib 	-	-	15 days	Breaching of their treaty, dishonouring a woman and killing a Muslim man.	Their banishment to Greater Syria and their wealth left for the Muslims.

Important note:

Masjid Uthman and Masjid Bilal and located on Qurban road. Their initial construction took place in the beginning of the fifteenth century Hijri and they hold no historical significance.



Masjid Qiblatain (old & new)
Ariel view of Masjid Qiblatain



Masjid Qiblatain- (مسجد القبلتين)

Whilst the Prophet ﷺ was offering his Zuhr prayer here, the order to change the direction of the Qiblah was revealed:
“...So turn thy face towards the Sacred Mosque...”

(Surah Baqarah verse: 144)

So the Prophet ﷺ turned to the Kabah. It is situated near wadi Aqeeq on Khalid bin Waleed road. It was extended and rebuilt by King Fahd in 1987 at a cost of 54,000,000 s.r.

Tribe of Banu Salamah (Khazraj) بنو سلمة

Their locality was situated in the northwestern district, near the valley of Aqeeq, west of Mount Sal'a, at a distance of 3.5km from the Prophet's ﷺ mosque. Banu Salamah considered moving closer to the Prophet's ﷺ mosque. The Prophet ﷺ realised that the evacuation of their locality would be an economic and strategic disadvantage to the security of Madinah. He asked them to contemplate over the reward of attending his mosque on foot.

Banu Salamah are one of the two groups referred to in the following verse:

“When two parties of you almost fell away, and Allah was the guardian of them both...” (Surah Aal Imran, verse: 122)

Baraa bin Ma'roor ﷺ, a member of this tribe, was the first person to give pledge to the Prophet ﷺ at Aqabah. The Prophet ﷺ appointed his son, Bishr bin Baraa ﷺ, as chief of Banu Salamah.

Another prominent member of this tribe was Abu Qatadah ﷺ. The Prophet ﷺ said regarding him: “Abu Qatadah is the best horseman amongst us.”



Masjid Abi Zar ﷺ

Masjid Banu Dinar ﷺ



Masjid Abi Zar مسجد أبي ذر

This Mosque is situated 900m north of the Prophet's ﷺ mosque. It is also known as Masjid Sajdah for it has been reported by Abdur Rahman bin Auf رضي الله عنه that the holy Prophet ﷺ came to a garden of the Baitul-Maal (treasury) and offered Salah, then went in to a (lengthy) prostration. I said to the Prophet ﷺ: "Oh Prophet of Allah you prostrated (for so long) that I feared that Allah may have taken your soul". The Prophet ﷺ said: "Jibraeel came with a message from Allah; "He who sends salutations and peace upon you, I shall send mercy and blessings upon him." I prostrated in gratitude of this bounty of Allah."

This mosque went through many changes in the course of history. Finally, in 1423 A.H. it was rebuilt and extended by the Saudi Government, comprising a basement and two floors above ground level. The basement houses separate toilet and ablution facilities for males and females. The northern portion of the first floor is reserved for females. Total area covered by the mosque is $18 \times 18 = 324 \text{m}^2$.

Masjid Bani Dinar مسجد بنى دينار

This mosque was present during the time of the companions رضي الله عنه. It was situated in the locality of Banu Dinaar, hence the name Masjid Bani Dinaar. This suburb is now called al-Mughaisalah thus, it is also known as Masjid Ghassalain and Masjid al Maghsalah. It is located behind the Governor House (Imarah building) at Anbariah.



Masjid Ejabah (Old & New)

Baqe'e and location of Masjid from the Holy Mosque



Masjid Ejabah – (مسجد الإجابة)

Masjid Ejabah derives its name from the narration of Aamir bin Sa'ad رضي الله عنه. He reported on the authority of his father that: “One day Allah's Messenger صلوات الله عليه وآله وسلام came from Aaliya and passed by the mosque of Banu Muawiya. He went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then turned to us and said: “I asked my Lord three things and He has granted me two but has withheld one. I asked my Lord that my Ummah should not be destroyed through famine and He granted me this. And I asked my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I asked my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it.” (*Sahih Muslim Hadith No. 52:2890*)

This mosque is situated 583m north of Baqee on King Faisal road (sitteen road). It was rebuilt and extended by King Fahd in 1997. It covers a total area of 1000m². An area of 100m² in the northeastern portion of the mosque has been designated for females. The forefront of the mosque features a dome 11.7m high and 9.5m in diameter while the southeastern portion features a minaret 36metres high. This mosque is also known as Masjid Banu Muawiyah.

Tribe of Banu Muawiyah (Aws) بنو معاوية

Their locality was North of Baqi at a distance of approximately 600m from the Prophet's صلوات الله عليه وآله وسلام mosque.



Location of Masjid Banu Zafar ﴿

Location of the tribe of Banu Zafar ﴿



Masjid Bani Zafar مسجد بنی ظفر

This mosque is situated in the village of Banu Zafar hence, the name Masjid Bani Zafar.

Once the Prophet ﷺ came to their locality in the company of some of his companions, it is reported by Abdullah bin Masud رضي الله عنه that: Allah's Apostle ﷺ said to me, "Recite (of the Qur'an) for me." I said, 'Shall I recite it to you although it had been revealed to you?' He said, "I like to hear (the Qur'an) from someone other than myself." So I recited Surah-an-Nisaa till I reached:

"But how (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?" (Surah An Nisaa verse: 41)

Then he said, "behold (stop)" and his eyes were overflowing with tears." (Sahih Bukhari Hadith no. 4582)

The location of this Masjid has been preserved within a walled enclosure, situated on the right hand side of King Abdul Aziz road.

Tribe of Banu Zafar بنو ظفر

Their locality was in the Eastern district, just East of Baqe'e. Its position is near the 'Hay'ah' building on King Abdul Aziz Road. Their village was the centre of Islamic propagation (da'wah) prior to migration. It was here that Usaid bin Hudair and Sa'ad bin Mu'az رضي الله عنه accepted Islam at the hands of Mus'ab bin Umair رضي الله عنه.

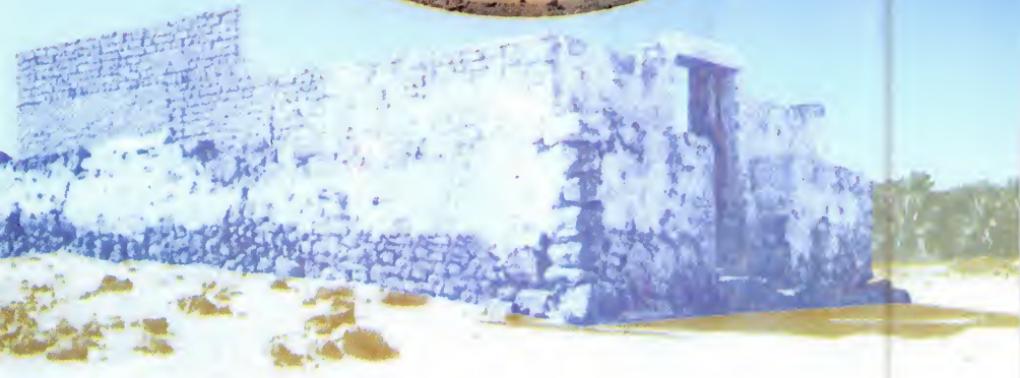
A hypocrite of Banu Ubayriq stole a commodity from Rifa'ah bin Zaid رضي الله عنه, a member of this tribe. Qatadah bin Nom'an رضي الله عنه, the nephew of Rifa'ah came to the Prophet ﷺ and complained to him. Banu Ubayriq came to the Prophet ﷺ and said Qatadah and his uncle had slandered a Muslim with theft

مَنْ أَذْكُرْتُ أُخْرِجْ أَذْكُرْ كَفَرْوا
مَنْ أَهْلَ الْكِتَابَ مِنْ دِيَارِنِمْ كَفُولَ الْحَشْر



Location of Masjid Fadhielk beside Muzainib Valley

Masjid Fadhielk (old) and its location



without witness or evidence. The Prophet ﷺ said “do you accuse them without evidence?” Qatadah رضي الله عنه wished he had not spoken to the Messenger of Allah ﷺ about it and he informed his uncle, Rifa’ah. He said: "الله المستعان" i.e. To Allah we turn for assistance. Consequently, verse no. 105 of Surah Nisa and its following verses were revealed:

“Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous” (Surah An Nisaa verse No. 105)

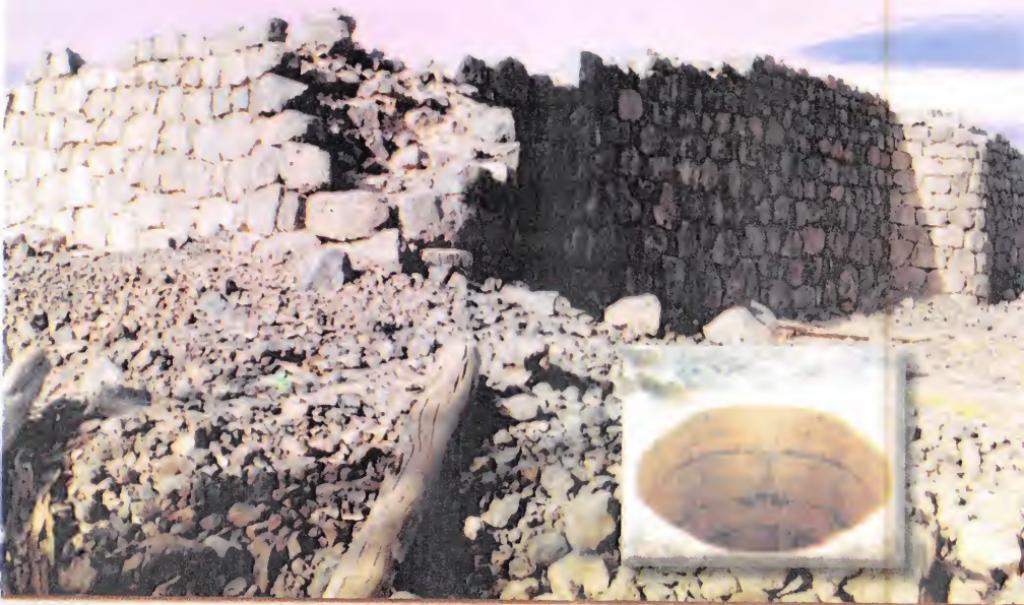
Masjid Fadheikh – (مسجد الفضيخت)

This mosque was built at the spot where the Prophet ﷺ offered Salah during the siege of Banu Nadheer. Hence, it was also called Masjid Banu Nadheer. From another point of view, the prohibition of wine was revealed during this siege and the companions who had wine in their possession at the time, poured it away. The wine they discarded was called Fadheikh, hence the name Masjid Fadheikh.

Battle of Banu Nadheer – (غزوة بنى النضير)

Banu Nadheer was a Jewish tribe who inhabited Madinah. Their locality was 3.5km southeast of the Prophet’s ﷺ mosque and at a distance of 1km from Masjid Quba.

Despite them joining the covenant of Madinah (a covenant of cooperation and non-aggression to stabilize Madinah) they continued their provocative tactics of conspiring and instigating against Islam. They went so far that they even made an attempt on the life the holy Prophet ﷺ. The Prophet ﷺ gave them an ultimatum to evacuate Madinah within ten days, otherwise face certain death. On grounds of instigation



Fort of Ka'ab bin Ashraf & his Well

Fort of Ka'ab bin Ashraf



by the hypocrites and promises of aid, they resisted. The following verses were revealed in this regard:

“Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven out, we shall certainly go out with you....” (Surah Al Hashr, verse:11)

Consequently, the holy Prophet ﷺ laid siege to them for six days resulting in their banishment to Khaibar and Greater Syria. They were to take with them only what their camels could carry except weapons.

In the following table are further details:

Place	Date	Chief of Madinah	Muslim Army	Jewish Army	Revelation of Quraan
Area of Quba Near valley of Muzainib	Rabi ul Awwal 4 A.H.	Abdullah ibn Umm Maktoom 	All able bodied Muslims of Madinah.	Tribe of Bani Nadheer	Surah al Hashr And verses on prohibition of wine
Muslim standard bearer	Muslim martyrs	Jewish Dead	Period of siege	Immediate cause of battle	Result
Ali bin Abi Talib 	-	10	6 nights	Attempt on the life of the Prophet ﷺ	Their banishment to Greater Syria and Khaibar.

Ka’ab bin Ashraf & his fort

Ka’ab bin Ashraf was a wealthy Arab poet and belonged to the Arab tribe of Nibhan. His mother was Jewish and he had good relations with both, Arab and Jewish tribes. Ibn Jareer Al-Tabari narrates from ibn Abbas رضي الله عنه that: “the ‘Taghoot’ mentioned in Surah Nisaa verse: 60 is Ka’ab bin Ashraf.” He was such a staunch enemy of Islam that upon hearing of the Muslim army’s victory at Badr he exclaimed: “If what I hear is true, then I would prefer that the earth swallow me rather than keep me on its surface.” He instigated the Jews and Arab tribal leaders to fight against Islam and promised them

support. He went to the extent of making the Prophet ﷺ, his companions and the Muslim women the subjects of his abusive poetry. As a result, by order of the Prophet ﷺ he was killed.

His fort was south-east of Madinah. When going towards the But'haan Dam it is on the right hand side of the road. It was made of granite stone. Most of its walls have collapsed but ruins are still visible. To the south-eastern corner of the fort is a well used by the inhabitants of the Fort.

When his activities became unbearable the Prophet ﷺ announced: "Who will see to Ka'ab bin Ashraf. He has verily troubled Allah and his Messenger ﷺ." Muhammad bin Maslamah ؓ stood up and volunteered. He asked: would you like me to kill him? Yes, replied the messenger of Allah. He said: "Permit me to talk (in any way I deem necessary)" The Prophet ﷺ said: "Talk (as you like)." He came to Ka'ab and said to him: "This man (Muhammad) has decided to collect charity from us and has put us to great hardship". When Ka'ab heard this, he said: "By Allah you will be put to more trouble by him" He said: I want you to give me a loan. Ka'ab said: "will you mortgage me your women?" He said: "Should we pledge to you our women whereas you are the most handsome of the Arabs?" He then asked for their children. Muhammad said: "Should one of our sons be abused that he was an article of security? - take our weapons instead". Ka'ab agreed and Muhammad ؓ promised to come back with more people. He prepared four companions and they left whilst the Prophet ﷺ supplicated for their success, he said: "Go forth in the name of Allah, - Oh Allah help them." They reached his fort at night and called out to him. Ka'ab's wife said to him I hear a voice like the voice of murder. He said: "When a gentleman is called at night he should respond, even if he is to be pierced with a spear." Meanwhile, Muhammad ؓ instructed his companions: "I will extend my hands towards his head and as I hold him firm you should do your job."

When he came, they invited him to spend a night in the moonlight. He agreed and they walked for an hour then they said: "Oh Ka'ab, we smell a beautiful fragrance from you." Ka'ab said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Muhammad ﷺ said: "Do you permit me to smell (the scent on your head)." He said: "yes", so he held his head and smelt it. They walked for another hour and Muhammad ﷺ asked to smell the fragrance once again. This time he held his head firmly and said to his companions: "kill the enemy of Allah." They killed him and brought his head to the Prophet ﷺ.

Jurf – (الجرف)

This area lies beside the valley of Aqeeq to the north west of Madinah. It is now a residential suburb of Madinah. Al-Jameaat road runs through its centre. It boasts a large recreation park known as 'Hadeeqah Al Nakheel.'

The Prophet ﷺ sent an army under the command of Usama bin Zayd رضي الله عنه to fight the Christians of Greater Syria. Upon reaching Jurf they heard of the ill health of the Prophet ﷺ and camped there to wait for news of his well being so that they may proceed. However, Allah had decreed that the Prophet ﷺ start his journey of the hereafter and thus, he passed away. Abu Bakr رضي الله عنه then dispatched the army to go forth.

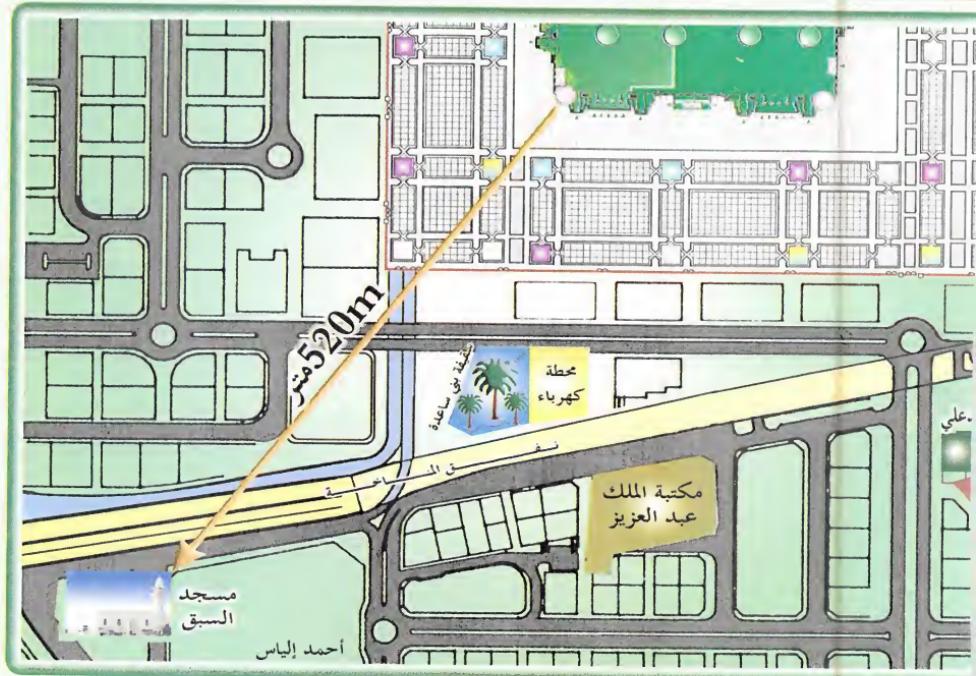
A prominent companion, Miqdaad bin Al- Aswad رضي الله عنه, passed away in Jurf and was taken to Madinah for funeral prayer and burial in Baqee.

Dajjal (anti-Christ) shall come to Jurf and camp here. He shall not enter Madinah as Allah will have appointed angels to protect Madinah. It is narrated by Muslim that: "Dajjal will come from the eastern side with the intention of attacking Madinah until he will camp behind Uhud." According to



Masjid Sabaq

Distance of Masjid Sabaq from the Holy Mosque



another narration: “he will come to the salt plain of Jurf. Then the angels will turn his face towards Syria and there he will perish.” (*Sahih Muslim Hadith No. 1379 – 2943*)

And in the narration of Ahmad: “Dajjal will come to this salt plain at the pass of Qanaat.” (*Musnad Ahmad Hadith No. 5353*)

And according to the narration of Bukhari: “...and then Madinah will shake with its inhabitants thrice and Allah will expel all the nonbelievers and the hypocrites from it.”

(*Sahih Bukhari Hadith No. 1881*)

It is worth noting that a portion of Jurf lays within the boundary of the Haram (sanctified area) of Madinah while the latter portion is outside it, as marked by the committee of the Interior Ministry in 1424 A.H.

Masjid Sabaq (مسجد سبق)

This Masjid is located 520 metres north-west of the Prophet’s ﷺ mosque, on a portion of the ground used by the Prophet ﷺ for training horses and horsemen for the purpose of Jihaad. The mosque was first built in 9th century Hijri and rebuilt in the time of King Faisal. During the time of King Fahd it was renovated, and later removed to be rebuilt as per the Development Plan of Central Madinah. It should be noted that this was the starting point of the race course which had two finishing points; the first station was at the locality of Banu Zuraiq and the further station was at Hafyaa.

Hafyaa – حفیاء

Hafyaa is a place outside Madinah close to Ghabah. It is located to the west of Mount Uhud, at an approximate distance of 10km from the Prophet’s ﷺ mosque. In the time of the Prophet ﷺ rehearsal drills for horse riding would be carried out upto here. It is narrated by Abdullah bin Umar رضي الله عنه that: “the Messenger of Allah ﷺ had a race of horses which



*Location of Northern Thaniyyatul Wadaa & Mosque
Masjid Ghamamah & Location of the tribe of Banu Zuraiq*



had been especially prepared for racing, from Hafyaa to Thaniyytul Wadaa (the latter being the winning post)...”

(*Sahih Muslim Hadith No. 1870*)

An approximate distance of 9km lies between Thaniyytul Wadaa and Hafyaa.

Tribe of Banu Zuraiq – (بنو زریق)

Banu Zuraiq were a prominent tribe of the Ansaar. Their locality was to the south of the Prophet’s ﷺ mosque and Masjid Ghamamah, close to the present Shariah Court.

In their locality was a mosque known as Masjid Banu Zuraiq. Historians say that this is where the first recitation of the holy Quraan took place in Madinah. It happened that a member of Banu Zuraiq, Ra’face bin Malik ﷺ, met the Prophet ﷺ at the Pledge of Ridwaan where he was taught the Qura'an by the Prophet ﷺ. He then taught it to his tribe upon his return to Madinah. Their locality is also mentioned in many Ahadith under the chapter of Horse riding drills; that Horses would run from Thaniyyatul Wadaa to Masjid Bani Zuraiq.

(*Sahih Muslim Hadith No. 1870*)

The well of Zarwaan was also in their locality. A hypocrite, Labeed bin al A’asam practiced Magic over the Prophet ﷺ and buried it in this well. Jibreel ﷺ informed him of this and it was removed. Jibreel ﷺ recited Surah Falaq and Surah An Naas to cure him from the magic. (*Sahih Bukhari Hadith No. 5765*)

Thaniyyatul Wadaa - (ثنية الوداع)

The linguistic meaning of ‘Thanniyyah’ is that of a mountain pass and ‘Wadaa’ means farewell. So, ‘Thaniyyatul wadaa’ means, “a place where farewell and reception is made to travelers”. In Madinah there were two such Thaniyyatul Wadaa; the first one is to the north, for those travelling towards Khaibar, Tabuk, Syria etc. It was located at a



Masjid Shaikhain

Masjid Mustarah



distance of 750m from the north-western corner of the Prophet's ﷺ mosque. In the beginning of the 15th century Hijri it was included in the extension of the roads. Its position today is at the intersection of Sayyid us Shuhadaa road and Abu Bakr road. A mosque once existed there known as Masjid Thaniyyatul Wadaa. The second Thaniyyatul Wadaa was to the south of Madinah, for those travelling towards Makkah. Its approximate location is somewhere near the Fort of Quba and Masjid Jumu'ah. It was at this Thaniyyah that the Prophet ﷺ was received upon migration and the girls of Banu Najjar sang:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَيَّاتِ الْوَدَاعِ وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعِ

Masjid Shaikhain - (مسجد الشيختين)

This mosque is situated to the right side of Sayyid us Shuhada road when coming towards Madinah. It is located 300m south of Masjid Mustarah. It was named after its location: Shaikhain. On route to the battle of Uhud, the Prophet ﷺ spent a night here. He offered Asar, Maghrib and Isha prayers here, he paraded his forces and sent back the younger companions. The present building is of Turkish origin. It was renovated during the era of King Fahd by Sir Ali Babateen in 1997.

Masjid Mustarah - (مسجد المستراح)

The Prophet ﷺ rested and prayed here on his return from the battle of Uhud. The mosque was rebuilt and extended during the time of King Fahd. It covers an area of 491m². The locality of Banu Haarithah was in this area. It was an important strategic location for the security of Madinah. It was the starting point of the trench, which was dug in preparation for the Battle of the Confederates. The army of



Masjid Mustarah previously & Fort of Mustarah
Ariel diagram of mount Uhud



Yazid bin Muawiyah, under the command of Muslim bin Uqbah, entered Madinah through this area.

Tribe of Banu Harithah – (بنو حarithة)

Their locality was on the banks of the Wadi Qanaat, north of Masjid Shaikhain and west of Harrah Sharqiah, near Sayyid us Shuhada road. They are one of the two groups referred to in the following verse of the Qura'an:

“When two parties of you almost fell away, and Allah was the guardian of them both...” (Surah Aal Imran, verse: 122)

They are mentioned in another verse too:

“....And a band of them asks for leave of the Prophet, saying; ‘Truly our houses are bare and exposed,’ though they were not exposed...” (Surah Al – Ahzaab verse: 13)

The Prophet ﷺ came to the tribe of Bani Harithah and said (to them), "I see that you have gone out of the sanctuary (Haram)", but looking around, he added, "No, you are inside the sanctuary." (Sahih Bukhari, Hadith No. 1869)

News of the changing of the Qiblah reached them whilst they were engaged in Asar prayer. They completed the remaining two Rak'ahs towards the Kabah (Makkah).

The army of Yazid bin Muawiyah, under the command of Muslim bin Uqbah, entered Madinah through the area of their locality and the event of Harrah took place.

Muhammad bin Maslamah ؓ, a prominent companion, was a member of this tribe. The Prophet ﷺ appointed him chief of Madinah during his absence when he left for some of his expeditions. When Ka'ab bin Ashraf insulted and humiliated Muslim women in his poetry, the Prophet ﷺ announced: "Who will see to Ka'ab bin Ashraf." Muhammad bin Maslamah ؓ volunteered to kill him. His sense of responsibility didn't let him eat or drink for three days, only just enough to survive until he carried out the execution.

إِنَّ أَهْلَهَا جَبَلٌ يَحْتَهَا وَنَحْتَهُ



Cemetery of the Martyrs of Uhud

Mount Rumah



Mount Uhud - (جبل أحد)

This mountain is in the northern side of Madinah and lies within the boundary of the Haram. It has many peaks and slopes. A road has been constructed from the Prophet's ﷺ Mosque, which leads directly to this mountain and to the graves of the martyrs. The following table contains further details:

Distance from the Prophet's Mosque	Length	Width	Circumference	Height above ground level	Height above sea level
4km	Between 4.4 and 7km	Between 1.2 and 3km	19km	300m	1km

Virtue of Mount Uhud

The Prophet ﷺ, when he saw the mountain of Uhud, he said: "This mountain loves us and we love it"
(*Sahih Muslim, Hadith No. 1393*)

The Prophet ﷺ once climbed the mountain of Uhud with Abu Bakr, Umar and Uthman ﷺ. The mountain shook with them. The Prophet ﷺ said (to the mountain): "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs." (*Sahih Bukhari, Hadith No. 3675*)

Mount Rumah (mountain of the archers) - (جبل الرماة)

This is a small red mountain to the south of the graves of the martyrs beside Qanaat valley. It has been known by this name after the holy Prophet ﷺ appointed fifty archers on it during the battle of Uhud under the command of Abdullah bin Jubair ﷺ. He said to him: "Drive off the horses from us, lest we should be attacked from the rear. Whether we win or lose the battle stand steadily at your position. See that we are not attack from your side." After the defeat of the Polytheists, the

Diagram of the Battle

وادي قناة



archers said: booty, booty and most left their positions. When the Mushrikeen saw this, they approached from behind this mountain and attacked the Muslims. As a result, a number of companions were martyred and the holy Prophet ﷺ was injured and his incisor tooth broken.

Wahshi, hid behind a rock at the foot of this mountain to kill Hamza رضي الله عنه. After his martyrdom the Prophet ﷺ gave him the title of Sayyid us Shuhadaa i.e. Chief of the Martyrs.

On the south eastern edge of this mountain there was a historic mosque called Masjid Subh or Masjid Aynain.

The following table contains further details:

Distance from Mount Uhud	Distance from the graveyard of the martyrs	Length	Width	Circumference	Height
815m	57m	177m	55m	381m	20m

Battle of Uhud - (غزوة أحد)

After the great defeat suffered by the polytheists of Makkah at Badr they decided to take revenge by attacking the Muslims in Madinah. They prepared well and set off. Upon arrival they camped near Mount Uhud. The Prophet ﷺ consulted his companions and set out to meet them with a thousand men. Abdullah bin Ubai, a chief of the hypocrites fled with three hundred men from the battlefield, leaving the Muslims only seven hundred in number. The Prophet ﷺ prepared for battle and camped at the foot of Uhud with his back toward the mountain. He appointed fifty archers on Mount Rumah. During the first bout, Muslims were victorious and the Polytheists retreated leaving behind spoils of war. The archers left their positions to gather the spoils. At seeing this, a flank of the Polytheist army came around Mount Rumah and attacked the Muslims from behind. Many companions were martyred and attempts were made on the



Masjid Fas'h

A scenic view mount Uhud



٣ مقبرة شهداء أحد

١ مسجد سيد الشهداء

٢ جبل أحد

life of the Prophet ﷺ. The companions ferociously defended the Prophet ﷺ. The Prophet ﷺ sustained injuries to his head and teeth. He took refuge in a gorge of Uhud and offered Zuhur prayer while seated. The Muslims recuperated there. The following table contains further information:

Place	Date	Chief of Madinah	Muslim Army	Polytheist Army	Immediate cause of battle
Vicinity of Uhud	Shawwal 3 A.H. 625A.D.	Ibn Umm Maktoom ﷺ	700 of which 50 cavalry	3000 of which 200 cavalry	Attempt to attack Madinah
Muslim standard bearer	Polytheist standard bearer	Muslim martyrs	Polytheist Dead	Period of battle	Result
Mus'ab then Ali ﷺ	Abu Sufyan	70 (2 ansari)	22	A few hours	Madinah successfully defended Surah Aal Imran verse no: 121 - 180

Masjid Fas'h - (مسجد الفتح)

This mosque is situated at the foot of the mountain below the cave of Uhud. On the day of the battle the Prophet ﷺ offered Zuhar prayer here. Although the mosque is now demolished, signs of the walls and Mehrab are still visible. A fence has been erected around it.

Cemetery of the Martyrs

The Prophet ﷺ ordered that the martyrs be buried in the battlefield. Two or three bodies were buried in each grave. This graveyard is close to Mount Rumah. The holy Prophet ﷺ used to visit them. Thus, visiting them is Sunnah. When visiting the martyrs the visitor should recite the following:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنْ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّ شَاءَ اللَّهُ بِكُمْ لَا حَقُولَ

Care must be taken not to engage in any innovative or non-Islamic practices such as supplicating to the martyrs,

جبل الرماة



throwing letters or money into the graveyard, the tying of threads, or making Tawaf.

Battle of Hamraa al Asad – (غزوة حمراء الأسد)

Hamraa al Asad is a flat open area located near Mount Ayr to the south of Madinah at a distance of 16km. There is a mountain near it named Hamraa al Asad too, which can be clearly seen when leaving the Meeqat of Dhul Hulaifa towards Makkah.

When the Quraish left the battlefield and began returning, they reproached each other. They said: You did nothing! You broke their force then you left them. Let us go back and finish their forces. When the holy Prophet ﷺ received this news he ordered his forces to pursue the enemy. Despite physical suffering and deep anxiety they responded to his call and left for Hamraa al Asad. The following verse of the Quraan was revealed in their praise: “...As for those who answered the call of Allah and His messenger (even) after the harm that befell them (in the fight)...”

(Surah Aal Imran verse: 172)

The Makkans sent a message to the Prophet ﷺ that they had rallied their ranks and were preparing to crush the Muslims. At this the Muslims replied: “... Allah (alone) is Sufficient for us, and he is the best Disposer of affairs (for us).”

(Surah Aal Imran, verse: 173)

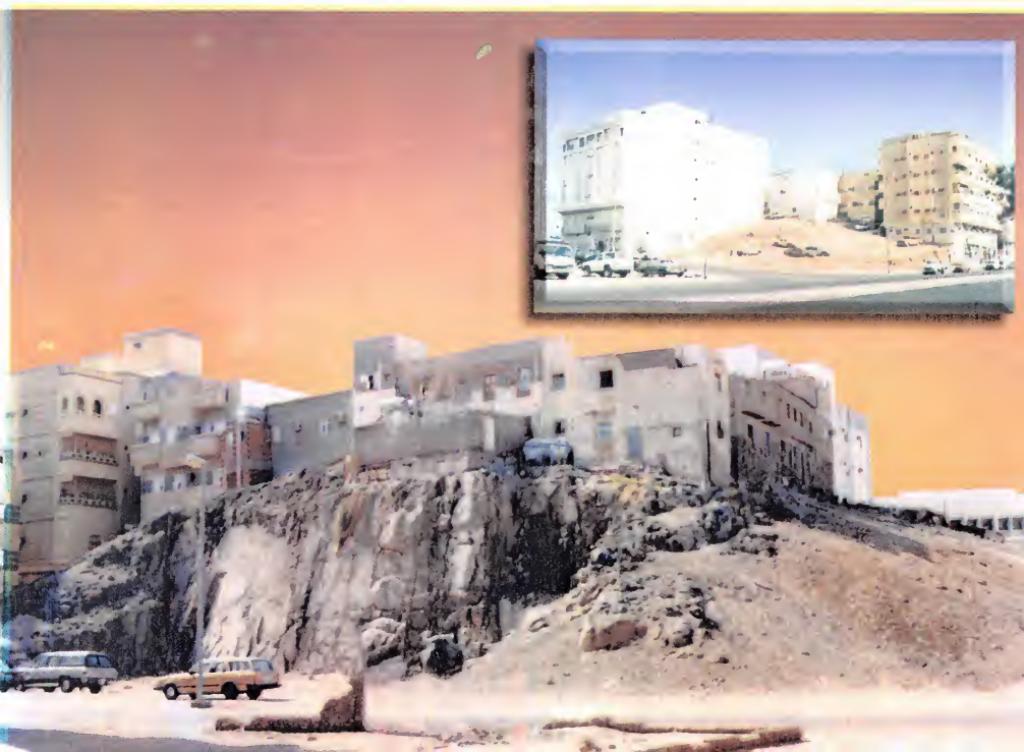
When the Makkans heard of the Muslims’ steadfastness, their willingness to fight and trust in Allah, they left for Makkah. Further information is given in the table below:

Date	Number of Muslims	Number of polytheists	Standard bearer of Muslims	Immediate cause of battle	Result
Shawwal 3 A.H.	540	2,970	Ali ibn Abi Talib ﷺ	Renewed attempt to attack	Forced Makkans to return



Masjid Rayah

Mount Dhubab



Masjid Rayah – (مسجد الرایة)

During the excavation of the Trench the Prophet's ﷺ tent was pitched at the top of Mount Dhubab. Later, a mosque was built at this spot. During the time of King Fahd it was renovated and extended.

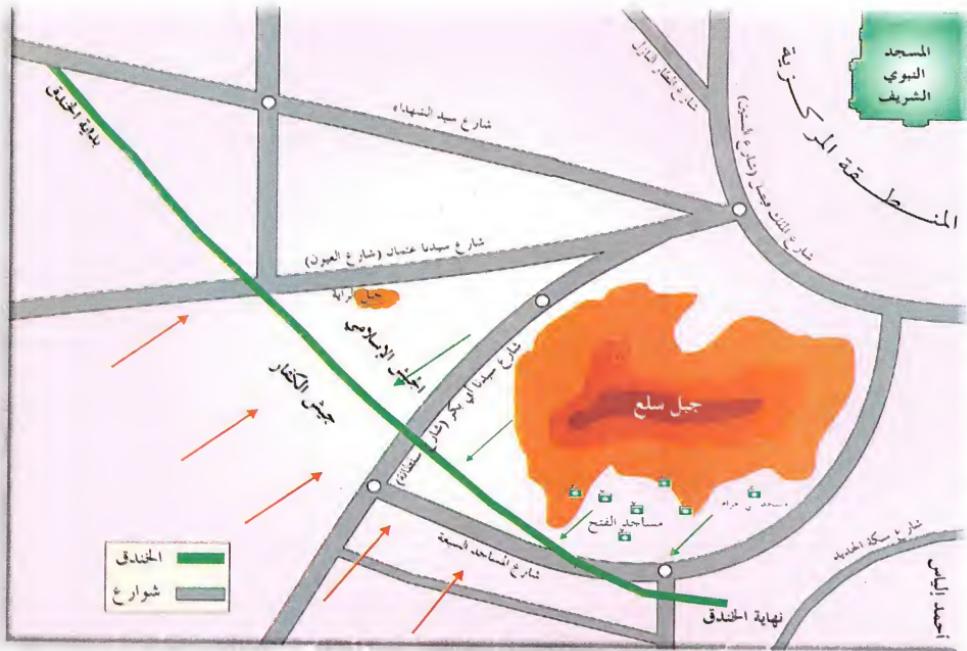
Mount Dhubab – (جبل ذباب)

This mountain is also known as mount Rayah. It is at an approximate distance of 200 meters from the north-western corner of the Prophet's ﷺ Mosque. It is located at the beginning of Al-Uyoon road on the northern side of Mount Sal'a. During the excavation of the trench, the Prophet's ﷺ tent was pitched on this mountain so that he may easily supervise activities. Later, a mosque was constructed here and is known as Masjid Rayah.

On the northern side of this mountain a famous miracle of the Prophet ﷺ took place. The Prophet ﷺ struck a large obstinate rock and it was reduced to pieces and a light lit up Madinah and the Prophet ﷺ was given the glad tidings of the defeat of the Palaces of Greater Syria, Persia and Sana'a. The Muslims rejoiced at that while the hypocrites belied it. In this regard the following verses were revealed:

“And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us nothing but delusion.” (Surah Al Ahzaab, verse: 12)

“Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest...”
(Surah Aal Imran, verse: 26)



Approximate map of the Trench & Battle
View of Mount Sal'a



Khandaq (Trench) – (الخندق)

When the confederates came together to deliver the Muslim a conclusive defeat, the Prophet ﷺ consulted his companions. Salman Al Farsi رضي الله عنه proposed that a trench be dug. Plans were made for a trench to be dug from the locality of Bani Harithah to Mount Bani Ubaid. Forty yards were allocated to every group of ten men. The Muslims, together with the Prophet ﷺ dug the trench. The Prophet ﷺ would repeat supplicatory poems.

When the polytheists arrived they exclaimed: “By Allah this plan has not been used by the Arabs before.” With the help of Allah, the plan was successful in preserving the Muslims.

As regards to details of the Trench, some contemporary scholars have estimated that the Trench began close to Masjid Mustarah, it ran along the northern side of Mount Dhubab and went on to pass across the front of Mount Sal'aa and finally came to an end at Mount Bani Ubaid. It was 2.5km long, 4 meters wide and 3 metres deep, but Allah knows best.

Battle of Khandaq or Al - Ahzaab

This battle derives the name of “Khandaq” (trench) from the trench, which was dug in preparation of the Battle. And the name “Al-Ahzaab” (confederates), due to the forming of one large common polytheist army by the many smaller tribes of Arabia to fight the Muslims in Madinah.

This certainly was a cause of concern for the Muslims. The Prophet ﷺ continuously supplicated Allah for help and protection against them. Allah answered his prayers and sent angels in aid of the Muslim army. Tent ropes were cut, fires were put out, horses clashed with fellow horses, the call of Takbeer (Allahu-Akbar) was raised and Allah cast fear into their hearts.

وَخَلَبَ الْأَخْرَابَ وَعَلَهُ طَرَاثٌ فَلَوْلَهُ

مسجد الفتاح



View of Sab'ah Masaajid (old)
Masjid Fat'ah



Further information is given in the table below:

Place	Date	Muslim Army	Polytheist Army	Period of Battle	Immediate cause of battle
Western vicinity of Mount Sal'aa	Shawwal 5 A.H.	3000 (according to ibn Hazm 900)	10,000	22 days	Assault of the Confederates

Muslim commander	Polytheist commander	Muslim martyrs	Polytheist Dead	Result	Revelation of Quraan
Apostle of Allah ﷺ	Abu Sufyan	8		Madinah successfully defended	Al- Ahzaab verse no: 9-25 Aal Imran verse no:9

Mount Sal'a – (جبل سلع)

This is a large mountain in the central area of Madinah at a distance of 700 metres from the Prophet's ﷺ mosque. To the western foot of this mountain was the locality of Bani Haraam and a cave known as the cave of Bani Haraam. The Prophet ﷺ spent the nights of the Battle of the Trench in this cave. During the Battle, the Prophet's ﷺ tent was pitched at a high point on this mountain where he supplicated Allah for three days.

From amongst his supplications were:

“O Allah, Revealer of the Book, swift in (taking) account, put the confederates to rout. O Lord, defeat them and shake them.”

“There is no god but Allah, the One who conferred upon His armies the honour of victory and helped His servant and routed the confederates alone; there is nothing after that.”

Allah answered the call of his Messenger ﷺ and on Wednesday Jibreel ﷺ was sent to give him glad tidings of victory. To mark this place a mosque was built and is known by the following names: Masjid Fat'ah, Masjid Al-Ahzaab and Masjid Al-Aa'la.

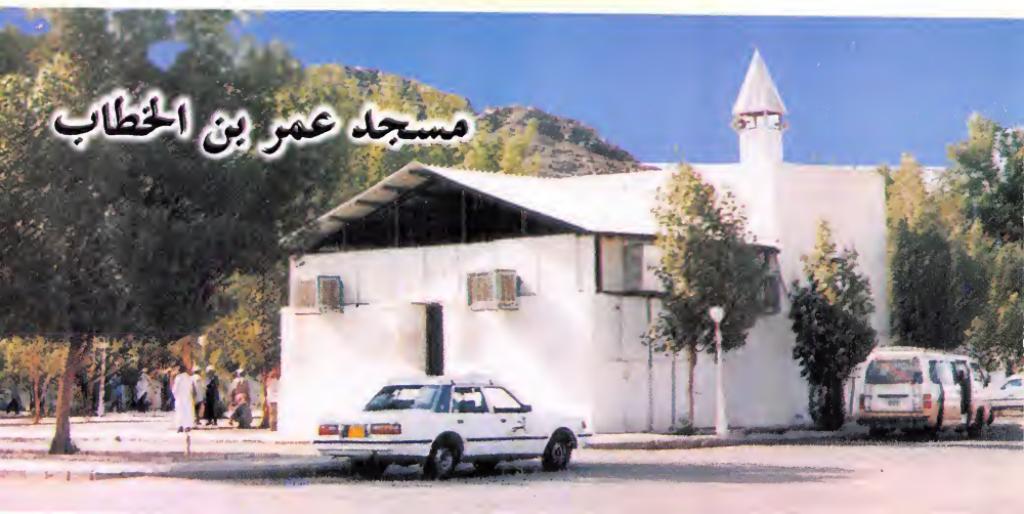
مسجد أبي بكر



مسجد سلمان الفارسي



مسجد عمر بن الخطاب



The following table gives further information of Mount Sal'a:

Distance from the Prophet's Mosque	Length	Width	Circumference	Height
690m	1,050m	Between 315 and 920m	4.2km	100m

Masaajid Sab'ah (the seven mosques)

These mosques are situated in the belly of Mount Sal'a. They are also known as Masaajid Fat'ah. They are as follows: Masjid Fatah, Masjid Salman Al Farsi ﷺ, Masjid Ali ﷺ, Masjid Umar ﷺ, Masjid Saad ibn Muaz ﷺ and Masjid Abi Bakr ﷺ. During the time of King Fahd some of these mosques were renovated.

It is narrated that the Prophet ﷺ would supplicate Allah during the battle and Allah sent to him the glad tidings of victory. Thus, the mosque constructed at this spot was known as Masjid Fatah (Victory).

In 1424 A.H. a large mosque: Masjid Al-Khandaq was constructed in the belly of this mountain resulting in the inclusion of some of the above mentioned mosques.

Masjid Bani Haraam – (مسجد بنی حرام)

This mosque was present during the time of the Companions ﷺ and derived its name from the tribe of Bani Haraam who inhabited its vicinity. It is situated to the western side of Mount Sal'a and to the south of Masaajid Sab'ah. It was rebuilt during the time of King Fahd and its new dimensions are: $16 \times 12.5 = 200\text{m}^2$.



*Masjid Bani Haraam (old & new)
Location of the tribe of Banu Haraam*



Tribe of Banu Haraam – (بني حرام)

This tribe are the children of a man from Bani Salemah named Haraam meaning, one whose wealth and dignity are forbidden upon his enemy. Their homes were located to the western side of mount Sal'a and their mosque is still present and known as Masjid Bani Haraam.

Occurrence of a miracle:

Jabir bin Abdullah ﷺ narrates: 'When I saw the Prophet ﷺ with a stone tied to his belly I slaughtered a goat, then I came to the Prophet ﷺ and said, I have got a little food prepared, so get up O Allah's Apostle, you and one or two men along with you (for the food). The Prophet ﷺ asked, "How much is that food?" I told him about it. He said, "It is abundant and good." Then he said to all his companions: "Get up." So the Muhajiroon (emigrants) and the Ansaar (helpers) came. The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), "Eat and present to others."

(for details see: *Sahih Bukhari*, Hadith no. 4106)

Near their locality is a cave known as the cave of Bani Haraam. The Prophet ﷺ spent the nights there during the Battle of the Trench.

Abdullah bin Haraam ﷺ, a prominent companion of this tribe was the first martyr of Uhud. Regarding him the Prophet ﷺ said to his son, Jabir bin Abdullah: "Allah gave life to your father and overtly conversed with him (without a veil), and he has never conversed with anyone except from behind a veil, he said unto him: "Oh Abdullah, desire and I shall grant." He asked: 'Oh my lord, return me to the world, that I may again be martyred in your cause.' Allah said: "I have decreed that



*Masjid Banu Quraidhah previously
Masjid Banu Quraidhah after reconstruction*



none shall be returned" He said: 'So inform those whom I have left behind me.' Thus, Allah revealed the following verse: "*Think not of those who are slain in Allah's way as dead. Nay, they live, with their Lord they have provision...*" (Surah Aal Imran, verse:169)

Masjid Bani Quraidhah- (مسجد بنی قریظة)

During the Battle of the Confederates the Jews of Bani Quraidhah rebelled and betrayed their pact with the Muslims. Through divine order the Prophet ﷺ laid siege to them. This mosque was built at the spot where the Prophet ﷺ offered Salah during the siege. Its location is in the Awali district to the east of Masjid Fadheikh between Watani and Zahra hospital. It was renovated in the time of King Fahd and it was removed in 1422 A.H.

Battle of Bani Quraidhah (غزوة بنی قریظة)

In the eastern district of Madinah on the banks of Mahzoor valley four kilometers south-east of the Prophet's ﷺ mosque resided the Jewish tribe of Banu Quraidhah.

They and the Muslims had entered a peace treaty. During the Battle of the Confederates they rebelled and betrayed their pact with the Muslims. Upon return from the Battle of the Confederates, Jibreel ﷺ came to the Prophet ﷺ with a message that the Muslim army should proceed to Banu Quraidhah and fight them. The Prophet ﷺ ordered his companions to pray Asar Salah only upon reaching Banu Quraidhah. (Sahih Bukhari, Hadith No.4118)

As a result of the siege the Jews deputed Saad ibn Muaz ﷺ to decide their fate. He ordered that their able bodied men be



Masjid Meeqat & in corner view Masjid Manaratain

killed, their women and children taken prisoner and their wealth divided among the Muslim army.

Further information is given below:

Place	Date	Chief of Madinah	Muslim Army	Jewish Army	Period of siege	Immediate cause of battle
Haajiza in Awali	Dhul Qadah 5A.H.	ibn Umm Maktoom 	3,000	600 fighters	25 nights	Betrayal of pact and treachery
Standard bearer of Muslims	Standard bearer of Jews	Muslim martyrs	Jewish Dead	Result		Revelation of Quraan
Ali ibn Abi Talib 	Ka'ab ibn Asad	2	600	Fighters killed Women & Children taken as slaves	Surah Ahzaab verse no.: 26 – 27	

Masjid Meeqat – (مسجد المیقات)

This mosque is situated at a distance of 12km from the Prophet's ﷺ mosque. It is the Meeqat of the people of Madinah and those coming from its direction going to Makkah. It is also known as Masjid Ash-Shajarah and Masjid al Mahram.

It is reported by Ibn Umar  that: "...whenever Allah's Apostle went to Makkah, he used to offer prayer in the Mosque of Ash-Shajarah; and on his return, he used to offer prayer at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning."

(*Sahih Bukhari Hadith No. 1533 / Sahih Muslim Hadith No. 1257*)

Due to it's historic significance it was rebuilt and extended by King Fahd at a cost of 170,000,000 s.r. It can accommodate 5000 worshippers. The height of its minaret is 64m whereas it's dome is 27m high.

Masjid Manaratain – (مسجد المنارتين)

This mosque was situated near two mountains named Manaratain hence, the name Masjid Manaratain. It is situated on the right side of the Makkah road between Masjid Anbariyah and the second ring road. In 2003 it was rebuilt and extended by King Fahd.

Baidaa – (بیداء) (revelation of the verse of Tayammum)

To the south west of Madinah at a distance of approximately nine kilometers from the Prophet's ﷺ mosque is a desert area known as 'Baidaa'. It is located after Abyar Ali and before Thaatul-Jaish.

It is narrated by Aisha ؓ: "We set out with Allah's Apostle ﷺ on one of his journeys till we reached Al-Baida' or Thatul-Jaish, a necklace of mine was broken (and lost). Allah's Apostle ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq ؓ and said, "Don't you see what Aisha has done? She has made Allah's Apostle ﷺ and the people stay where there is no water and they have no water with them." Abu Bakr ؓ came and he admonished me. Allah's Apostle ﷺ got up when dawn broke and there was no water. So Allah revealed the divine verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair ؓ said, "O family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it."

(for details see: Sahih Bukhari Hadith no.334)

Baidaa is also mentioned in another Hadith:

Allah's Apostle ﷺ said: "An army will invade the Kabah and when the invaders reach Al-Baida, all the ground beneath them will sink and swallow the whole army."

(Sahih Bukhari, Hadith No.2118)

Tribes of the Ansaar ﴿أنصار﴾

In the following chapter we mention a few tribes of the Ansaar (helpers) in Madinah, indicating their approximate areas of residence and mentioning verses of the Qura'an that were revealed with reference to them and Ahadith pertaining to them and their services to the Deen of Islam.

Note that some tribes have already been mentioned in the chapter of Mosques.

Tribe of Banu Najjar – (بنو النجار)

This was the tribe of the maternal uncles of the Prophet ﷺ. The Prophet's great grand father, Hashim married a lady, Salma bint Amr from Banu Najjar. She gave birth to Abdul Muttalib, grand father of the Prophet ﷺ. When the Prophet ﷺ migrated to Madinah he stayed with them. By the order of Allah his she camel sat at the house of Abu Ayyub Al- Ansari ﷺ. The Prophet ﷺ built his mosque on their land.

Haarith bin No'man ﷺ, a member of Banu Najjar, gifted the Prophet ﷺ houses and plots he owned around the mosque for him to accommodate his wives and give to the Muhajiroon (Emigrants).

Banu Najjar encompasses the following ancestral branches and their offspring: Banu Adi' bin Najjar, Banu Malik bin Najjar, Banu Mazin bin Najjar and Banu Dinaar bin Najjar.

From amongst them was Hassan bin Thabit bin Mundhir ﷺ, poet of the Prophet ﷺ. And Asad bin Zurarah ﷺ who was one of the early preachers of Islam from the Ansaar and the first to be buried in Baqee. And Umm Burdah ﷺ who was the wet-nurse of Ibrahim ﷺ, son of the Prophet ﷺ. He died at a young age, while in her lap.

رسم تقريري لمساكن القبائل

بالمدينة المنورة في عهد النبي ﷺ

جبل عيير (المد الجنوي لحرم المدينة المنورة)

Ayr Mountain



جبل أحد Uhud Mountain

Diagram Illustrating approximate locations of the tribes of Ansaar in Madinah Munawwara during the time of the Prophet ﷺ

Allah's Apostle ﷺ said, "Shall I tell you of the best families among the Ansaar?" They (the people) said: Yes, O Allah's Apostle! The Prophet ﷺ said, "The best are Banu-an-Najjar, and after them are Banu Abdul Ash'hal, and after them are Banu Al-Harith bin Al-Khazraj, and after them are Banu Saedah." The Prophet then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the Ansaar." (*Sahih Bukhari, Hadith No. 5300*)

Banu Harith (Khazraj) – (بنو حارث)

This tribe is also known as Bal Harith. They resided at a place called 'Sunh' in Awali, east of Qurban at a distance of 2km from the Prophet's ﷺ mosque. In terms of virtue, they were third among the tribes of the Ansaar.

When Abu Bakr ؓ migrated to Madinah he stayed with them. Kharijah bin Zaid ؓ, a member of this tribe and Abu Bakr ؓ were paired as brothers by the Prophet ﷺ.

Although the Prophet ﷺ married Aisha ؓ in Makkah, she remained with her parents at the homes of Banu Harith and from there she was sent to live with him.

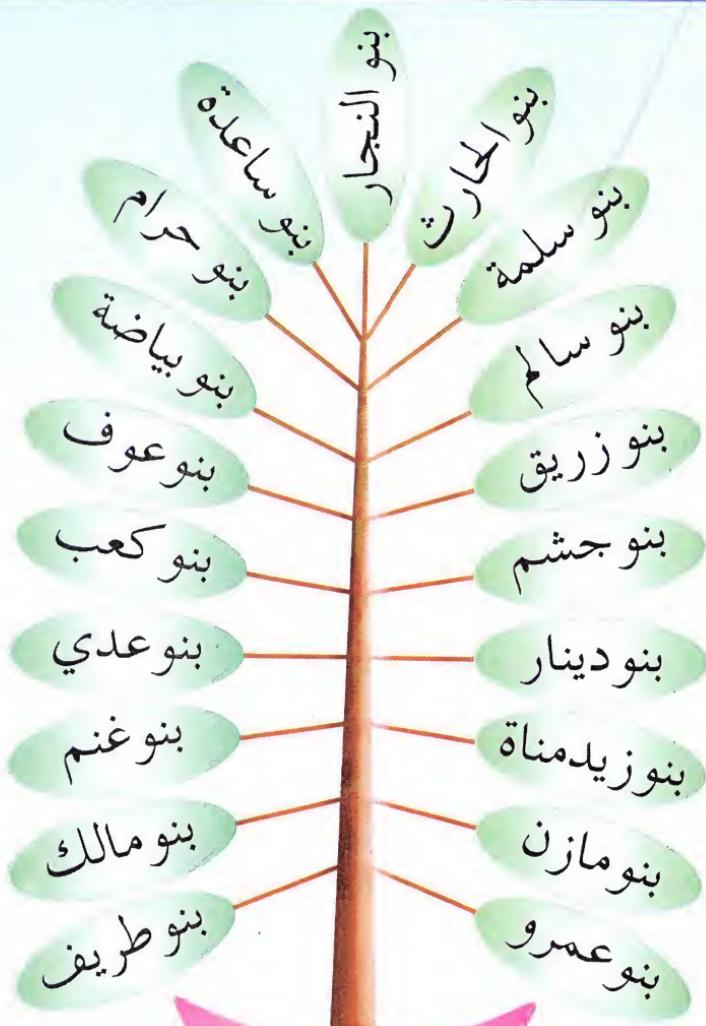
Abu Bakr ؓ married a lady of this tribe, Habibah bint Kharijah ؓ. At the time of Abu Bakr's death she was pregnant and later she gave birth to Umm Kulthoom.

Other members of this tribe include:

Zaid bin Kharijah ؓ. He miraculously talked after his death during the Caliphate of Utmaan.

Abdullah bin Rawaha ؓ was a poet of the Prophet ﷺ. He was appointed leader of Muslims in the battle of Mu'tah, where he was martyred.

Sa'ad bin Rabea ؓ, just before his Martyrdom, whilst laying wounded in the battlefield of Uhud said to Ubai bin Ka'ab ؓ: Covey my salutations to the Prophet ﷺ and say to him on my



قبائل الخزرج

Tribes of Khazraj

behalf: "جزاك الله عنك خيرا" And convey my greetings to my people (Banu Harith) and say to them: "Fear Allah and fulfil the pledge you made with the Prophet ﷺ on the night of Aqabah. By Allah, You shall not be excused, if the Prophet ﷺ is hurt in any way while even one of you is alive."

The wife of Sa'ad ؓ came to the Prophet ﷺ and enquired about inheritance and Allah revealed the following verses:
"Allah (thus) directs you as regards your Children's (inheritance)..." (Surah Nisaa, Verse: 11)

Banu Bayadhah (Khazraj) - (بنو بياضة)

Their locality was in the western district of Madinah, at a distance of 1km from Banu Salamah. Ma'ez ؓ was stoned here. Prior to the migration of the Prophet ﷺ the Friday prayer was at times held here. Abdur Rahman bin Auf ؓ narrates that: "When my father would hear the Azaan he would ask Allah to shower his mercy on Asad bin Zurarah ؓ. Upon enquiring he said to me: "He led the first Jumah at Banu Bayadhah with forty people."

(Sunan Abu Dawud Hadith No. 1069)

When returning from the expedition of Banu Mustaliq, the hypocrite, Abdullah bin Ubai bin Salul said: The honourable ones shall drive out the meaner from Madinah. Upon reaching the village of Banu Bayadhah his son drew his sword and said: 'By Allah, You shall not enter Madinah without the permission of the Prophet ﷺ. So that you may know who is meaner, you or the Prophet ﷺ.' The Prophet ﷺ said: "allow him to enter Madinah." His son said: 'Oh Prophet of Allah, my father's hypocrisy has become blatant. I would not be able to see him killed by anyone other than myself, so permit me to kill him if he is to be killed.' The Prophet ﷺ said: "maintain good relations with your father in this world." And at this Surah al Munafiqoon was revealed.



Banu Abdal Ash'hal (Aws)- (بنو عبد الأشهل)

They are a famous tribe of Aws. Their sacrifices for Islam are truly great and thus, they are the second most eminent tribe of the Ansaar after Banu Najjar. They resided in the eastern district, north east of Banu Zafar.

Wisdom in Islamic Preaching:

Sa'ad bin Muaz ﷺ was one of the chiefs of Aws. Once he came to Mus'ab bin Umair ﷺ in a furious manner to stop him from preaching Islam. Mus'ab bin Umair ﷺ politely said to him: "please sit and listen; if you like what I say you may accept, if not then I shall leave your locality." Sa'ad said: yes, that is reasonable, and sat down throwing his spear into the ground. Mus'ab ﷺ recited to him a few verses of the Qura'an and he accepted Islam. He went back to his tribe and announced: "Oh Bani Abdul Ash'hal, What opinion do you hold of me?" They replied: 'You are our chief and the son of our chief. Your judgment is more superior to ours.' He said: "I forbid myself to talk to your men and women until you believe in Allah and his Prophet." They all accepted Islam with the exception of Usayrim ﷺ. He accepted Islam on the day of the battle of Uhud, immediately after accepting Islam without even prostrating before Allah once or offering a Salah he fought in the battle and was martyred. The Prophet ﷺ said regarding him: "His was a little deed but a great reward."

When Sa'ad bin Muaz ﷺ passed away the Prophet ﷺ said: "The throne of Allah shook at the death of Sa'ad."

(*Sahih Bukhari Hadith No. 3803*)

قال رسول الله صلى الله عليه وسلم:

الأخبركم بخير دور الأنصار؟ قالوا: بلى يا رسول الله.
قال بنو النجار ثم الذين يلونهم بنو عبد الأشهل ثم الذين
يلونهم بنوا الحارث بن الحزرج ثم الذين يلونهم بنو ساعدة.

صحيف البخاري (رقم الحديث ٥٣٠)

Saqeefah Banu Saedah & King Abdul Aziz Library



Banu Sa'edah (Khazraj) - (بنو ساعدة (Khazraj)

Banu Sa'edah were a famous tribe of Khazraj. Their locality was north-west of the Prophet's ﷺ mosque. In their locality was a heat shelter known as Saqeefah Banu Sa'edah. It is located in a garden at a distance of 206m from the Prophet's ﷺ mosque.

The Prophet ﷺ came to this Saqeefah, drank water and offered Salah. The companions ﷺ would also sit in the shade of this Saqeefah.

After the demise of the Prophet ﷺ the companions gathered here and elected Abu Bakr ؓ as the Caliph.

To the north of this Saqeefah was the well of Banu Sa'edah. It is referred to in many Ahadith as the well of Budha'ah. The Prophet ﷺ used its water.

The chief of Banu Sa'edah was Sa'ad ibn Ubadah ؓ. He was a very generous and brave person. He rendered great services to the cause of Islam.

Abu Dujanah ؓ was also from this tribe. He took the sword from the Prophet ﷺ at Uhud and promised to give it its due. He fought with it till it broke.

The Prophet mentioned this tribe among the four most eminent tribes of the Ansaar (as in the previously mentioned narration).

The following tribes are three branches of Banu Sa'edah: Banu Amr bin Sa'edah, Banu Tha'labah bin Sa'edah and Banu Tareef bin Sa'edah.



*Location of Saqeefah Banu Saedah
Distance of the Saqeefah from the Holy Mosque*



Saqeefah Bani Sa'edah – سقيفة بني ساعدة

It is situated 206m west of the Prophet's ﷺ mosque. The Prophet ﷺ came to this Saqefah, drank water and rested. Companions from Banu Sa'edah would also sit in the shade of this Saqefah.

After the demise of the Prophet ﷺ the companions ﷺ gathered at this Saqefah to elect a leader. The spokesperson of the Ansaar said: “We are the helpers of (the religion of) Allah and the battalion of Islam.” Abu Bakr ؓ said: “You (Ansaaar) are definitely worthy of what you have mentioned, but the Arabs shall not acknowledge leadership except from the Quraish. Therefore, the leader should be from amongst us (Muhajiroon) and from you shall be his ministers. I present to you these two men (Umar bin al Khattab ؓ and Abu Ubaidah bin al Jarrah ؓ).” Umar ؓ then said: “Abu Bakr was the first companion to accept Islam, he is older in age, he is the second of the two (in the cave of Hira), he is most suitable for the task of the Prophet ﷺ and most suitable for the disposing of your affairs.” The spokesperson of the Ansaar said: “The Apostle of Allah ﷺ was from the Muhajiroon (emigrants) thus, his Caliph shall be from the Muhajiroon and we were the Ansaar (helpers) of the Apostle of Allah ﷺ, now we shall be the Ansaar of his Caliph.” Umar ؓ said: “he has spoken the truth.” He forwarded the hand of Abu Bakr ؓ and said: “this is your leader so pledge him your allegiance.” An Ansaari immediately pledged him the oath of allegiance; he was followed by Umar ؓ then the rest of the companions who were present. The remainder of the Muhajiroon and the Ansaar pledged allegiance to Abu Bakr ؓ the following day in the Prophet's ﷺ mosque.

حلق في هذا الكواد الجورج



Old Railway bridge over the Aqeeq valley

A view of Aqeeq valley

حلق في هذا الكواد الجورج



Valleys of Madinah

Valley of Aqeeq - (وادي العقيق)

This valley starts at Taif and passes through Madinah and comes to an end at Ghabah (Khulail) where it merges with the valleys of But'haan and Qanaat. It is one of the longest valleys of Hijaz. At different locations of its course this valley is known by the following names: Naqee, Aqeeq ul Hasa and Aqeeq. The Aqeeq valley has two plains in Madinah; one large and the other smaller. In the smaller plain lies the well of Uthman and the Islamic University of Madinah, whereas in the larger plain lies Abyar Ali, the well of Urwa and its surrounding areas.

As mentioned in Sahih Bukhari and Sahih Muslim the holy Prophet ﷺ said: "A messenger came to me tonight from my Lord while I was in the Aqeeq (valley), and said to me, "Offer prayer in this blessed valley."

This valley has attracted the interest of many rulers and wealthy personalities for its sweet waters, pleasant atmosphere and soft highly cultivative earth. The palaces and orchards of Urwa bin Zubair, Saeed bin Aas and Marwan bin Hakam were here. Many Arab poets and novelists have mentioned this valley in their works.

Valley of But'haan - (وادي بطحان)

This valley is regarded as one of the main valleys of Madinah. It enters Madinah through the eastern region of Quba and comes to Masjid Ghamamah then it carries on to Mount Sal'a passing in front of Masaajid Sab'ah going towards Ghabah (Khulail) where it meets other valleys and comes to an end. It has three names; the starting point is known as Umm Hashr, the middle portion is known as

ریگان طو شریعه من شرع ایضا



The Dam of Buth'aan

View of bridge over the valley of Qanaat near mount Rumah



Qurbaan (probably because it came close to the central area of Madinah, which is known as Qurbaan and is now a residential suburb of Madinah). The portion which passes through central Madinah is known as Abu Jeedah.

It is narrated by Aisha ﷺ: “Bu’thaan is upon a river from the rivers of paradise” (*Sahih Al Jamae Al Sagheer*: 3/7)

The Prophet ﷺ made ablution from its water during the Battle of Khandaq. It is narrated by Bukhari on the authority of Umar ؓ that: “On the day of Al-Khandaq the Prophet ﷺ then went to But’haan and I was with him. He performed ablution and offered the Asar prayer after the sun had set and then the Maghrib prayer.” (*Sahih Al Jamae Al Sagheer*: 3/7)

The Saudi Government has placed a large dam on this river and built a vast underground water way to protect the surrounding inhabitants from it’s over flow.

Valley of Muzainib – (وادي مذينب)

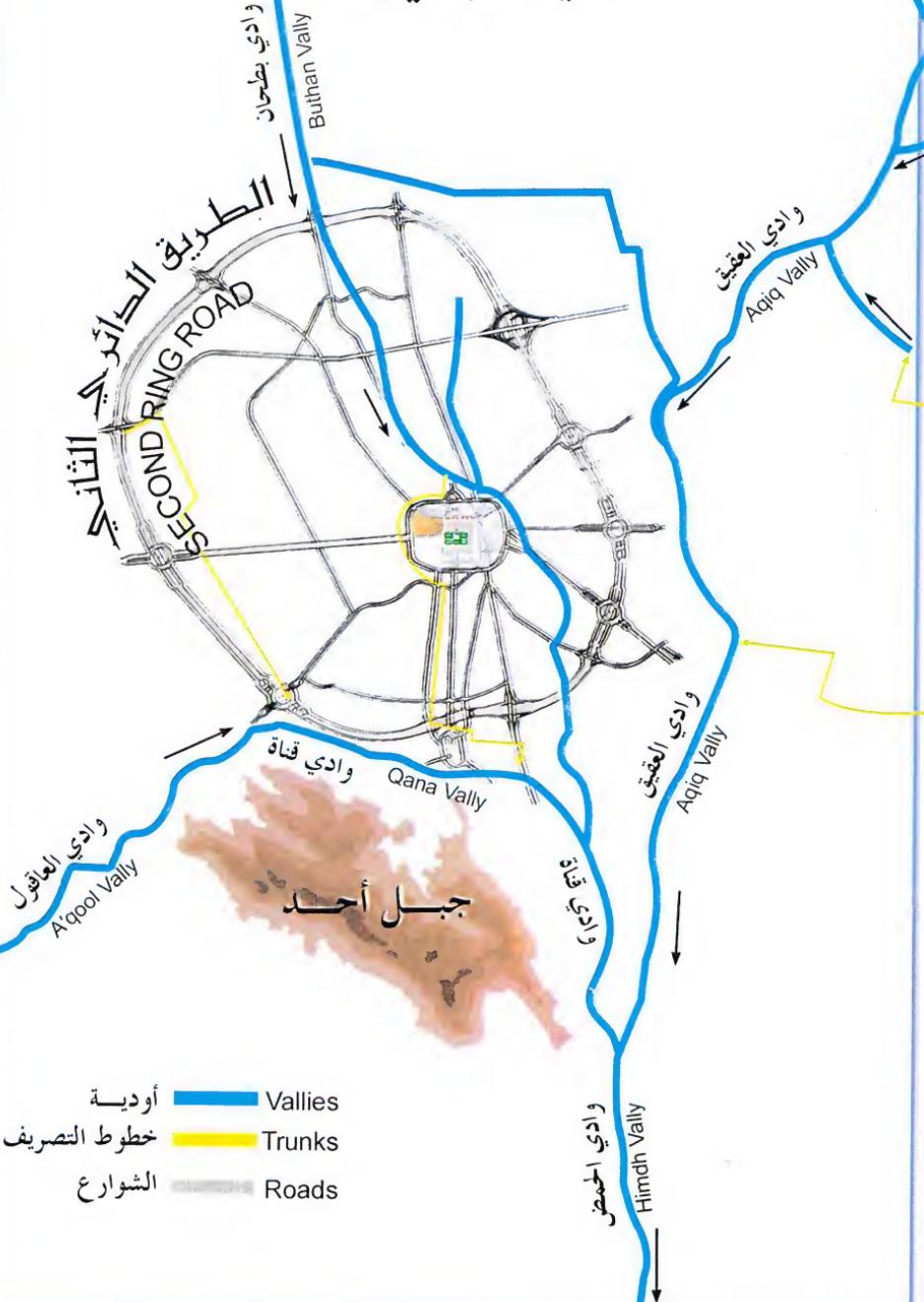
This valley branches off from the But’haan valley. It begins at a distance of 10 km to the south-east of Madinah and ends at Ghabah (Khulail). The Jewish tribe of Banu Nadheer resided on its banks.

Valley of Mahzoor – (وادي مهزور)

This valley begins to the east of Madinah and splits into many smaller streams that come together again at Awali and then joins Muzainib valley. They both meet the But’haan valley at Ghabah and end there. The tribe of Banu Quraidhah resided on the banks of Mahzoor valley in Awali.

رسم تقربي للأودية الرئيسية بالمدينة المنورة A MAP OF VALLIES IN MADINA MUNAWWARA

مدینہ منورہ کی وادیوں کا نقشہ



The valley of Qanaat – (وادي قناد)

This valley runs from Taif through to Aaqool near Madinah and then enters Madinah from the north eastern district and passes near mount Rumah and flows towards Ghabah (Khulail) where it meets its end. It is also known as 'Wadi Shazah'. The tribes of Banu Haarithah and Banu Abdal Ash'hal populated its southern banks just east of the plains of Uhud.

Relocation of the grave of Hamza

Wadi Qanaat passed on both sides of Mount Rumah in such a way that Mount Rumah was in the middle of this valley. The graves of Hamza رض, his foster brother Abdullah bin Jahsh رض and Mus'ab bin Umair رض were on the northern bank of this valley. In the period of Muawiyah the water level of the valley rose and its flow became fierce. This posed a danger to the graves. The blessed bodies of these martyrs were exhumed and reburied at a safer spot. This spot is now within the enclosure of the cemetery of the martyrs. The northern meander of this valley, which passed north of mount Rumah was present up to recently. In view of further distancing the graves from the valley and to widen the plain between Mount Rumah and the cemetery to further accommodate visitors, the Saudi Government filled and blocked the northern meander leaving only the southern meander open.



A view of water in the Dam of Aaqool
Dam of Aaqool



The Dam of Aaqool & the Fire of Hijaz

The Aaqool Dam is an important recreational area of the people of Madinah. From the last roundabout on Mataar road exit onto the old Riyadh highway and travel three kilometres, then turn right and at a distance of a further three kilometres is Aaqool Dam. After rainfall, the valley of Qanaat flows and millions of cubic meters of its waters gather at the Aaqool dam. It is a fascinating view; water as far as the eye can see. Experts say that Aaqool has the largest store of underground water in Madinah.

The formation of the Aaqool dam is linked to the historically significant 'Fire of Hijaz'. The holy Prophet ﷺ professed of the Fire of Hijaz, which was witnessed in 654 A.H. This fire threw volcanic lava and rocks into the valley of Qanaat, blocking the water flow and forming a natural dam. In 690 A.H. water gradually eroded through the dam and the valley once again began to flow. Effects of the fire of Hijaz; basalt and black rocks are still visible today at the site of the dam.

The Fire of Hijaz

Allah's Apostle said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

(Sahih Bukhari Hadith no.7118)

He further stated: "The Hour will not be established till a valley of the land of Hijaz will not flow with fire, throwing light on the necks of the camels at Busra." *(Fath ul Bari 13/80)*

Busra: (vowelled by "u" not "a") i.e. a city between Tabuk and Syria, not the city of Basra in Iraq.

Allamah Samhoudi states that: "the fire mentioned in this Hadith appeared in 654 A.H. This fire was visible from Makkah, Yanbu, Taimaa and Busra. This proved that it was

the very 'Fire of Hijaz', which the Prophet ﷺ had miraculously foretold so that people may take heed."

Allamah in Hadr states that: "The fire referred to in this Hadith is the one witnessed on the outskirts of Madinah as is explained by Qurtubi and others." (*Fath ul Bari* 13/67)

Allamah Qastalani (he was in Makkah at the time of the fire) states: "On the day of Friday in the afternoon this fire rose and the skies were blackened with its smoke and darkness prevailed. By night, its flames could be seen. The fire looked like a big city south east of Madinah. It moved to Banu Quraidhah then spread to the east and finally went into Wadi Qanaat. It moved on the surface of the ground pulverizing and melting mountains and rocks that stood in its path. Its flames were like towering mountains and extended hill ranges, throwing molten rocks in to the air like waves of the sea. It would move like a storm in the ocean. Its sound was like the thunder of lightning. It lasted for three months so that people may take heed and fear the fire of the hereafter. This fire was visible from Makkah, Yanbu, the mountains of Sayah and Taimaa, and Busra. It drove a large river of molten rock into the wadi which gathered at its end forming a natural dam. When water flowed in to the wadi it gathered at this dam in huge quantities until it formed a sea of water as far as the eye could see. In 690 A.H. the force of water gradually broke its way through the dam making it flow normally once again."

The Saudi Government built a number of dams on the river of Qanaat at Aaqool to efficiently utilise its waters for agriculture and to protect Madinah from flood in case of over flow.

Ghabah (Forrest) – (غابة)

Ghabah is a place north of Madinah and west of Mount Uhud. It had many trees because all the rivers that pass through Madinah meet here. A dam has been built there to provide for local water consumption. This place is presently called Khulail and is at a distance of twelve kilometres from the Prophet's ﷺ mosque. The Minbar of the Apostle of Allah ﷺ was made from timber taken from the trees of Ghabah. Zubair bin Awwam's ﷺ estate was here.

Battle of Thee Qarad - (ذی قَرَاد)

Twenty camels of the Prophet ﷺ were once grazing in the area of Ghabah. A platoon of Abdur Rahman Al Fazari attacked and killed the herdsman and took the camels. Salamah bin Akwa' ﷺ heard and he called out to his companions at the eastern Thaniyyatul Wadaa and set out himself pursuing the attackers. He threw stones and arrows at them saying: "take these and I am indeed the son of Akw'aa... ...Today is the day of Rudda" (i.e. to pay your due for suckling). He carried on until the Muslims reached him and they took back the camels. This event is mentioned in Sahih Bukhari: Hadith No. 4194.

Wells of Madinah

In this chapter seven historically significant wells of Madinah are mentioned; Ihn, Arees (Khatam), Bussah, Budha'ah, Ghars, Rowmah (Uthmaan ﷺ), and Ha'a.

The well of Rowmah (Uthmaan ﷺ) - (بئر رَوْمَةٍ)

This well is located at a distance of 3.5 km from the Prophet's ﷺ mosque and 1km from Masjid Qiblatain in the suburb of Azhariy on the banks of the valley of Aqeeq. It is now in the custody of the Local Agricultural Authority.

When the Prophet ﷺ migrated to Madinah there was no readily available drinking water except from the well of Rowmah. It belonged to a Jew who sold the water at an expensive price. The Prophet ﷺ said: "He who buys the well of Rowmah for the Muslims shall be rewarded with that which is better in the hereafter."

Uthmaan ﷺ came to the Jew and proposed to buy it. He refused to sell the whole well but agreed to sell half and said: "a day for you and a day for me." So Uthmaan ﷺ bought half the well and donated it to the Muslims. When it was Uthmaan's ﷺ day people drew enough water to suffice for two days. The Jew exclaimed: you have ruined my trade. Uthmaan ﷺ brought the other half too, making it freely accessible to all. (see Tirmidhi Hadith No. 3299 /An Nasai Hadith No. 3803)

The well of Arees (Khatam - ring) - (بئر أَرِيسٍ - الْخَاتَمِ)

This well was located to the east of Masjid Quba. At the end of the 14th century Hijri it was buried in view of plans to widen the road. Its significance is that the Prophet ﷺ came to the well and uncovered the lower part of his legs, sat on it's edge and suspended them in the well. Abu Musa al Ashari ﷺ stood at the door. Abu Bakr ﷺ came and asked permission to

enter. The Prophet ﷺ said to Abu Musa: “permit him to enter and bless him with the glad tiding of paradise.” He came and sat on the right of the Prophet ﷺ. Then Umar رضي الله عنه came and sought permission to enter. The Prophet ﷺ said: “permit him (to enter) and bless him with the glad tiding of paradise.” He came and sat on the left of the Prophet ﷺ. Then came Uthmaan رضي الله عنه and sought permission to enter. The Prophet ﷺ said: “permit him (to enter) and bless him with the glad tiding of paradise but after a tribulation which will befall him.” He came and sat in front of the Prophet ﷺ. (*Sahih Muslim Hadith No. 2403*)

This well is also known as the well of Khatam (ring) due to the silver ring of the Prophet ﷺ with the wording:

”الله رسول محمد“ inscribed on it being lost in it. After the demise of the Prophet ﷺ it was worn by the first caliph Abu bakr رضي الله عنه, then by the second caliph Umar رضي الله عنه. It was then worn by the third caliph, Uthman رضي الله عنه and while he was sitting on this well it fell out of his hand and in to the well. (*Sahih Muslim Hadith No. 2091*)

The well of Haa – (بئر حا)

North of the Prophet’s ﷺ mosque was the Orchard of Abu Talha Al-Ansaari رضي الله عنه, in it was the well of Haa, which was present up to recent years. In 1994, during the second Saudi extension, it was included in the mosque. Its position is a few metres to the left upon entering the mosque from door no. 21.

Anas bin Malik رضي الله عنه narrates: “Out of all the Ansaar, living in Madinah, Abu Talha رضي الله عنه had the largest number of (date palms’) gardens, and the most beloved of his property to him was the garden of Bir Haa which stood opposite the Prophet’s ﷺ Mosque. Allah’s Apostle ﷺ used to enter it and drink of its fine water. When the Verse: *“By no means shall you attain righteousness unless you spend (in charity) of that which you love.”* (*Surah Aal Imran, verse: 92*) was revealed Abu Talha رضي الله عنه



The well of Ghars

The Palace of Urwa bin Zubair



got up and said, "O Allah's Apostle, Allah says: "By no means shall you attain righteousness unless you spend (in charity) of that which you love." and the most beloved of my property to me is the garden of Bir Haa, so I give it (as a donation) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Apostle! Dispose of it in the way Allah orders you." Allah's Apostle ﷺ said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." Then Abu Talha ؓ distributed that garden amongst his relatives. (*Sahih Bukhari Hadith no. 4554*)

The well of Budha'ah – (بَشْرُ بَضَاعَةٍ)

This well was located to the north of Saqifah Banu Saedah. It belonged to the tribe of Banu Saedah. The Prophet ﷺ used its water for ablution. It was removed during the development of the central area of Madinah.

The well of Ghars – (بَشْرُ غَرْسٍ)

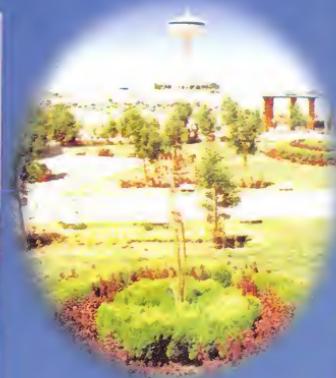
This well is located next to Al Shawi School at a distance of approximately one kilometer to the north of Masjid Quba. A wall has been constructed around it and it has been covered by a roof. The holy Prophet ﷺ drank from its water and requested that he be bathed with its water after his demise.

The well of Suqya – (بَشْرُ سُقْيَا)

(See: *Masjid Suqya - Well of Suqya*)

The well of Urwa – (بَشْرُ عُرْوَةَ)

Urwa bin Zubair bin Awwam ؓ had this well dug and it still exists today. It is at an approximate distance of 3.5km from the Prophet's ﷺ mosque. On leaving Madinah towards Dhul



Water Storage Tower at Quba

Hulaifah on the old Makkah road, it is located on the left hand side of the road near the bridge of Aqeeq valley. Next to it is the Palace of Urwa. History books make mention of a certain 'Masjid Urwa' too. Historians say that its water was the lightest and sweetest of the waters of Madinah and it is mentioned in Arabian poetry too.

The Palace of Urwa – (قصر عروة)

The Prophet ﷺ allocated the plain of Aqeeq to Bilal bin Harith ﷺ and had written for him: "In the name of Allah the most beneficent the most merciful, this is what Muhammad the Apostle of Allah ﷺ gave to Bilal bin Harith from the valley of Aqeeq so that he may cultivate it." When Umar ﷺ became caliph he said to Bilal: "Cultivate of this Prophet given land whatever you can, what you use is yours, and the rest I shall distribute amongst the people." Bilal ﷺ said: 'Will you take away from me what was given to me by the Prophet of Allah?' Umar ﷺ replied: "It was given to you on condition that you develop it not that you debar it." Consequently, Umar ﷺ took from him what he could not develop and announced while standing at the place of the well of Urwa: "This is a very fine piece of land who would like to take it." Khawwat bin Jubair Al-Ansari ﷺ took it.

In 41 A.H. Urwa bin Zubair ﷺ purchased a portion of Khawwat bin Jubair's ﷺ land and converted it into a farm and also built a large fort on it. (*Wafa ul Wafa* vol.3 p.1042-1047)

The stream of Zarqaa' – (عين الزرقاء)

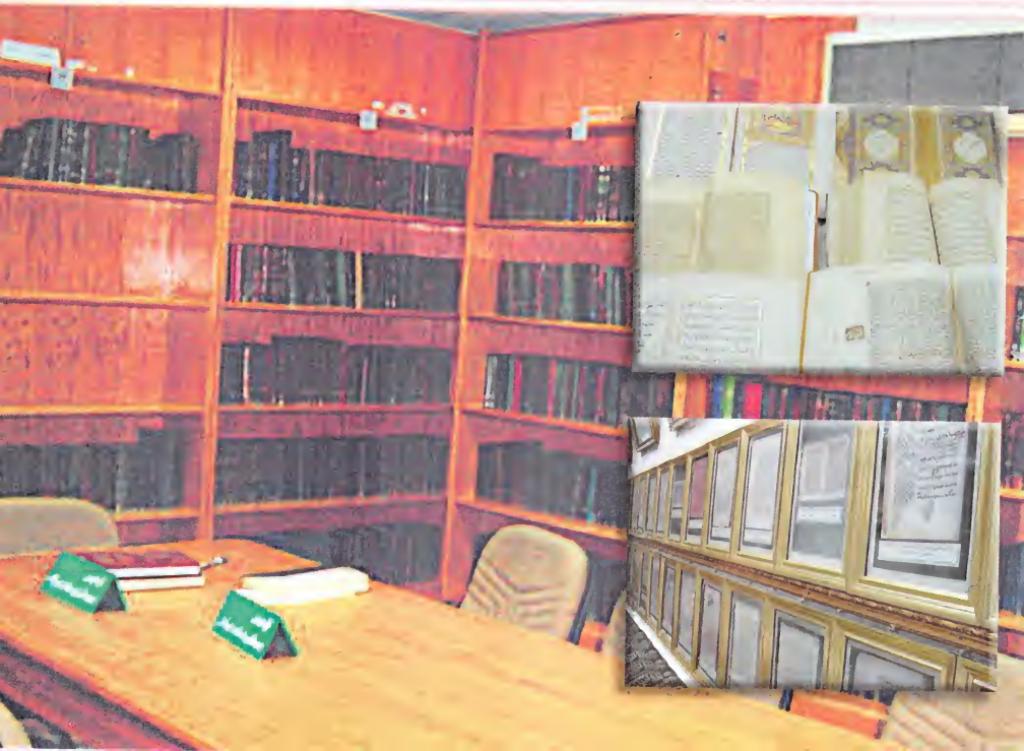
Until the caliphate of Muawiyah ﷺ the dwellers of Madinah would depend mainly on wells for their water supply. Muawiyah ﷺ constructed a modern water link system that availed the people of Damascus water close to their homes. He said to the governor of Madinah, Marwan ibn Hakam: “I feel shy that the people of Damascus drink from near their homes while the people of Madinah have to drink from faraway wells. Make for them like what I have made for the people of Damascus.” Marwan consulted experts in this field and they concluded that an underground canal should be built. The waters of the wells of Quba were internally combined at an underground intersection west of Masjid Quba and their waters made to flow through Madinah in an under ground stream. It had manholes at different intervals to draw water. Marwan was blue eyed (in Arabic: Zarqaa) thus, it was named The Stream of Zarqaa'. It was maintained through history by different Muslim rulers.

In 1349 A.H. King Abdul Aziz formed a watch committee for this stream. They put the foundation of a new water link system; after renovating the stream they placed pipes inside it with smaller pipes branching off providing a water connection to every home.

In view of increased water consumption purified sea-water was also added into the stream. The water board has now built twenty water storage tanks from where water is supplied, through the water link system, throughout Madinah. Total combined storage capacity of these tanks is 1,333,000 cubic metres. The largest of them is the tower at Quba, costing 55,000,000 s.r, it boasts a storage capacity of 7000 tonnes of water and is 90m high. Water is a gift of Allah, when using it we should show appreciation and not waste it.



Library of the Prophet's ﷺ Mosque
Library of the Prophet's ﷺ Mosque



Library of the Prophet's ﷺ Mosque

This Library was established in 1352 A.H. and Sheikh Ahmed Yaseen Khayari was its first librarian. In 1399 A.H. it was moved north to the hall adjacent to (old) Baab Umar. After the second Saudi extension it is now in the middle of the mosque. Along with the extension of the mosque the library was also extended.

It consists of seven study halls and over 60,000 books. Details are given below:

The first and second study halls are adjacent to Baab Umar. The first hall contains books on the science of Hadith and the second hall has books on the science of Tafseer.

Adjacent to (old) Baab Uthmaan are the other three halls. The third hall comprises of books on Fiqh (Islamic Jurisprudence) and Usool ul Fiqh (Principals of Islamic Jurisprudence). They are ordered under the headings of the four famous schools of thought: Hanafi, Maliki, Shafi and Hanbali. The fourth hall contains books on history, and the fifth hall contains ancient manuscripts.

Near door No. 22 is another library hall containing journals and periodicals.

Adjacent to door No. 24 is a library hall for ladies.

These libraries are open from 7.30am to 9.00pm daily. In the year: 1423 A.H. over 200,000 people used these libraries.



The Eid Prayer Ground (Manakhah)

King Abdul Aziz Library



King Abdul Aziz Library

This Library is regarded as one of the largest libraries in custody of the Ministry of Islamic affairs, Charity, Propagation and Advice. Besides many printed books, it stocks a large range of ancient manuscripts too.

King Faisal placed the foundation stone of the library in 1393 A.H. (07th February 1973) and in 1403 A.H. (16th January, 1982) King Fahd conducted its official opening ceremony. It is situated to the west of the Prophet's ﷺ mosque on Manakhah road.

It comprises of four levels and features the following departments: Department of Qura'an, Library of Sheikh Arif Hikmet, Department of newly printed books, Department of ancient manuscripts, Department for women, Children's library, and a Conference hall.

It accommodates 1,878 old manuscripts of the Qura'an from which two date back to 488 A.H. and 549 A.H. Other original ancient manuscripts number 13,000. A hall has been designated for rare books, they number over 25,000 books, whereas other recently printed books number over 40,000. Theses of M.A. and PhD projects are also found at the library together with other journals.

Another important feature of this library is that a number of old and new libraries of Madinah have been merged into it. Among them are; Arif Hikmet library, Mahmoodiah Library, Madinah Public library and the libraries of the following schools: Ihsaniyyah school, Saqzali school, Shifa school, Irfaniyyah school, Qazaniyyah school, Kiliy Nazari school together with libraries of the following guest houses: Rubat Sayyidina Uthmaan, Rubat Jibrit, Rubat Qurrah Basha and Rubat Bashir Agha in addition to the libraries of a few scholars of Madinah.

This library is open during the day and in the evening. It offers photocopying facilities and conducts a special evening session for female researchers under supervision of female librarians.

Telephone: 8225938

Fax: 8232126

P.O.Box: 6434 - Madinah Munawwarah



King Fahd Qura'an Printing Complex

King Fahd put the foundation stone for this complex on the 2nd November 1982 and commenced it's opening on the 30th October 1984. It is currently under the supervision of the Ministry of Islamic affairs, charity, propagation and advice.

Aims of the Printing press:

- 1- Printing and distributing of the holy Qur'aan.
- 2- Audio recording of the Qur'aan in the voices of famous Qurra'.
- 3- Translation and distribution of the meaning of the Qura'an and it's Tafseer (commentary).
- 4- Research and study of Qur'anic sciences.
- 5- Research on Seerah and Sunnah.
- 6- Preparation and distribution of Islamic literature.
- 7- Distribution of it's publications inside the Kingdom and overseas.
- 8- Availing and promoting it's publications over the Internet.

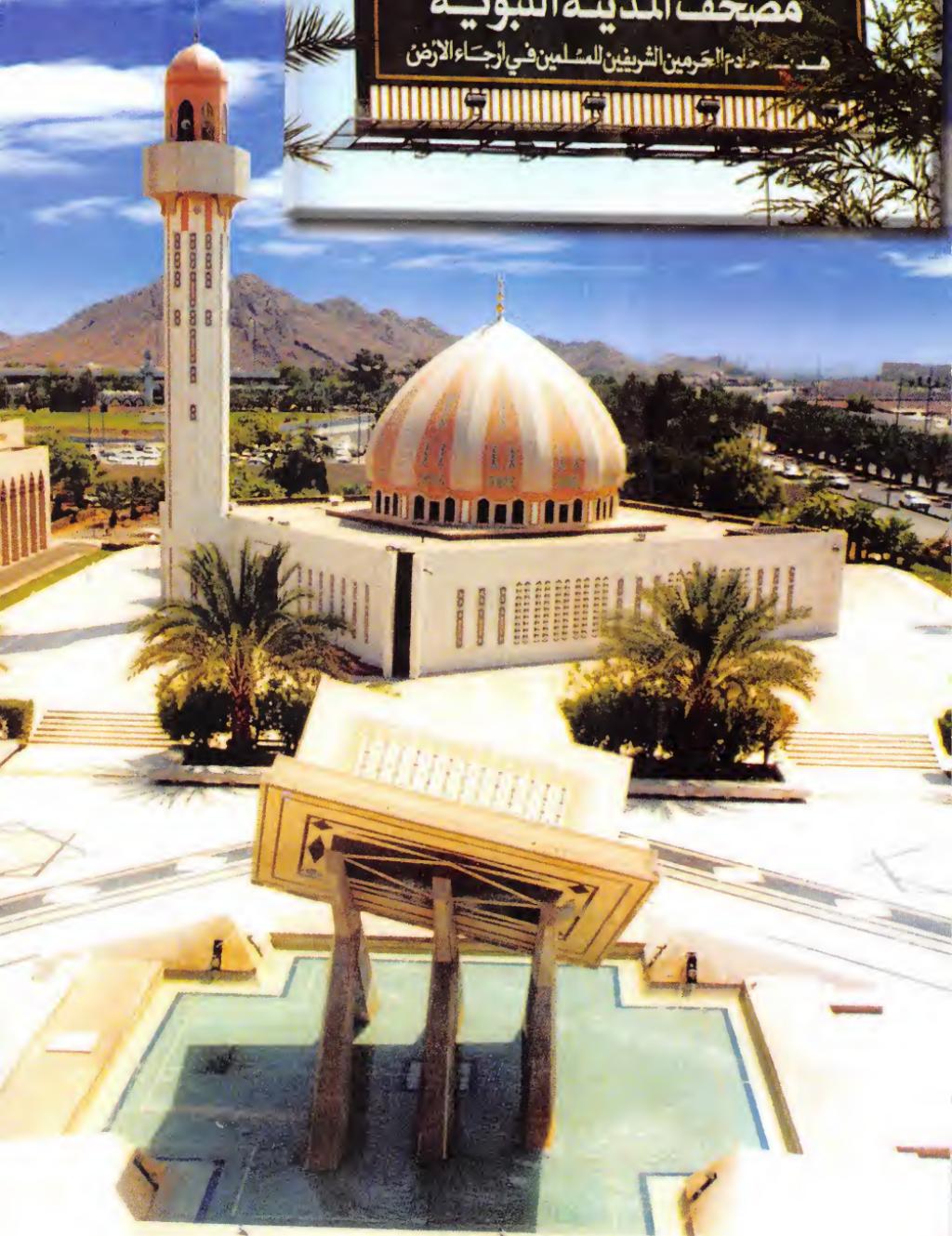
Every year over ten million copies of the Qura'an in different languages are printed and distributed, however a certain number are also printed for selling.

The Qura'an has upto now been printed in twenty different sizes whereas it has been recorded in six different voices and is available on audio cassette and compact disc.

مَجَعُ الْمَالِكِ فِي نَاطِعَةِ الْمَحْدُنِ الشَّرِيفِ

مُصَحَّفُ الْمَدِينَةِ النَّبُوِيَّةِ

مَدِينَةُ خَادِمِ الْأَعْرَمَيْنِ الشَّرِيفَيْنِ الْمُسْلِمِيْنَ فِي أَرْجَاءِ الْأَرْضِ



Translations of the Qura'an in the following languages have been published to date:

1	Spanish	11	Bengali	21	Persian	31	Iranian
2	Albanian	12	Bosnian	22	French	32	Russian
3	Indonesian	13	Burmese	23	Khazaki	33	Ghujri
4	English	14	Tagalo	24	Kashmiri	34	German
5	Hinco	15	Tamil	25	Kori	35	Mundari
6	Urdu	16	Turkish	26	Shishwa	36	Macedonian
7	Euromi	17	Thai	27	Malbari	37	Amazighi
8	Eegori	18	Zulu	28	Hausa	38	Vietnamese
9	Pushtu	19	Somali	29	Yoruba	39	Portuguese
10	Brohi	20	Chinese	30	Greek	40	Amharic

The work force at the press numbers approximately 1,700 men. The area covered by the complex is 50,000m² and includes: a mosque, a library, residence quarters, offices, storage warehouses, markets, a pharmacy etc.

Many committees work on various Islamic research projects at the complex.

For further information:

www.qurancomplex.org

www.qurancomplex.net

email: kfcphq@qurancomplex.org

P.O.Box: 6262, Madinah Al Munawwara.

Telephone: 8615600

Fax: 8615525

وَلَمَّا نَهَى مَكْلُوكَةَ مُنْبِمَ طَائِفَةَ لِيَتَفَقَّدُوا خِلَفَ الْمَرْسَرِ
رَأَيْتَهُمْ تَذَرَّعُهُمْ إِذَا رَأَيْتُهُمْ إِذَا رَأَيْتُهُمْ لَمْ يَرْأُهُمْ يَصْلَوُنَّ



*Entrance of Madinah Islamic University
Management office of the University*



Islamic University of Madinah

This University was established in 1381 A.H. It provides courses leading to the B.A. degree in five different areas: Faculty of Qura'an, Faculty of Hadith, Faculty of Shariah, Faculty of Dawah & Usool ud Din, and Faculty of Arabic Language. Students with high pass grades are given a chance to enter the M.A. and PhD. degree programs.

Also operating under the university are: a primary and a secondary school, an institute for Arabic language instruction, Darul Hadith Madinah Munawwarah and Darul Hadith Makkatul Mukarramah.

Approximately 6,000 students from 138 different countries study at the University. Their annual airfares, accommodation, medical facilities, tuition fees, study materials and even monthly allowances are provided for by the University.

The University holds an annual book fare in which distributors and publishing houses nation wide take part. The university has published a number of books in different languages as well as organising educational programs inside and outside Saudi Arabia from which thousands of people have benefited. The University also took an active part in the 100th anniversary celebrations of the Saudi Kingdom.

For further information:

Website: www.iu.edu.sa

E-mail: iu@ill.edu.sa

P.O.Box: 170, Madinah Munawwarah

Telephone & Fax: 8472417



Model of old Madinah Munawwarah

Model of central Madinah after deveploment



Madinah Munawwarah Research & Study Centre

This centre collects information pertaining to Madinah Munawwarah from various sources and centres. After verification and research, it is prepared for publication and distribution. Its research and publications have been made available on the internet for people working with projects related to Madinah.

To date, the centre has prepared many programs on CD and published a few research related books among them is: "المغامن المطابقة في معالم طيبة" by Fairozabadi. The centre also publishes a periodic magazine.

The centre has built three models of historic Madinah:

1- Old Madinah enclosed in boundary wall. Dimensions of model are: $8.5 \times 5.5m = 25m^2$

2- Madinah prior to the development scheme on King Faisal road. Dimensions of model are: $3 \times 4m = 12m^2$

3- Madinah after completion of development scheme on King Faisal road. Dimensions of model are: $3 \times 4m = 12m^2$

For further information:

Website: www.almadinah.org

e-mail: info@almadina.org

P.O.Box: 3662, Madinah Munawwarah

Telephone: 8270561

Fax: 8226485



View of Madinah Munawwarah 1905
A recent view of Madinah Munawwarah



Madinah Munawarah Development Program

King Fahd bin Abdul Aziz, Custodian of the two Holy Mosques said:

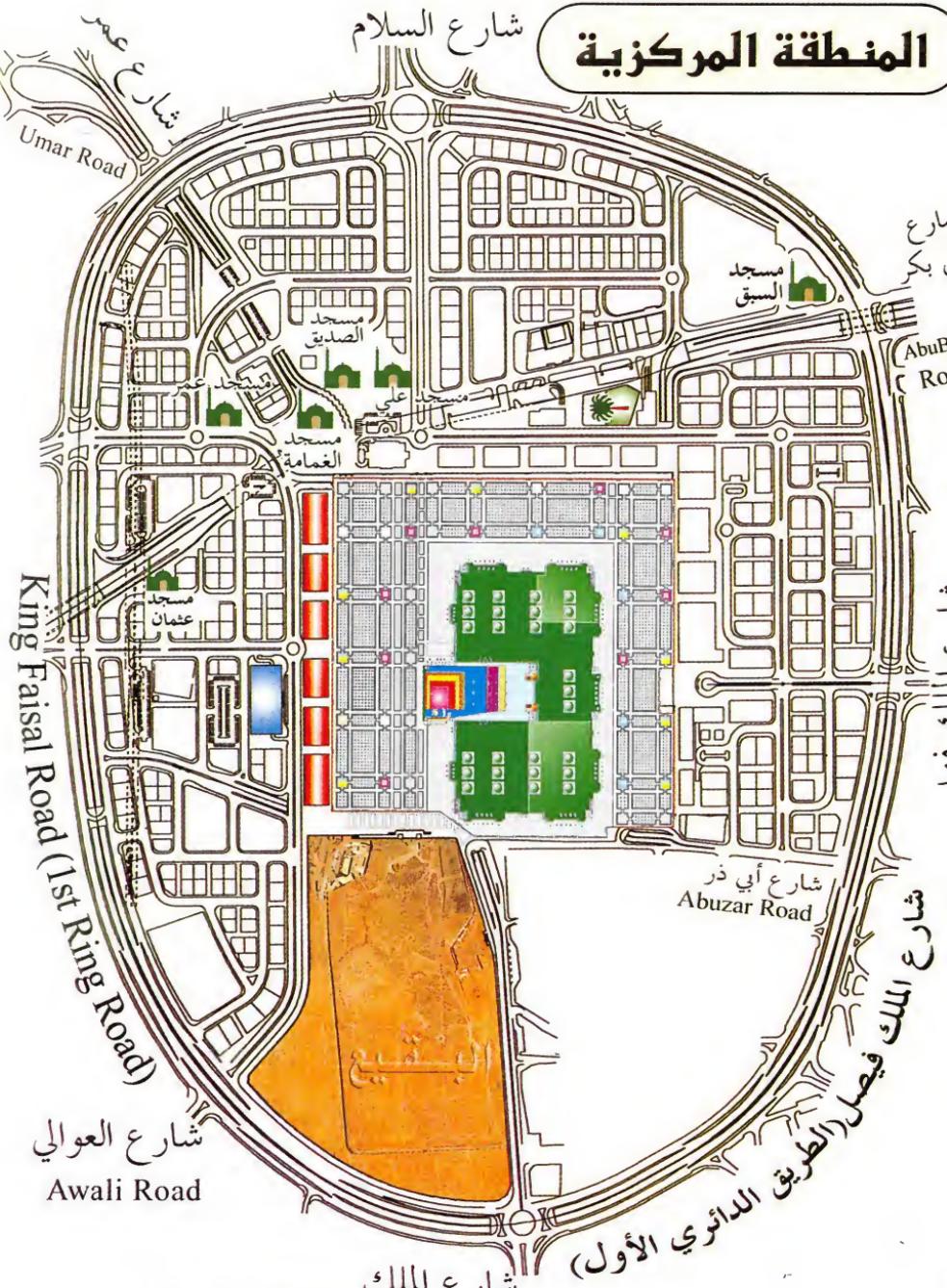
“I shall without hesitating, do whatever is in my capacity, for the development of Makkah, Madinah and the two Holy Mosques.”

“By the will of Allah, we shall carry on serving Islam, the Muslims, the House of Allah and the Prophet’s Mosque. I feel happy to announce in the city of the Prophet today that since I assumed leadership of my country I have always wished that I be called: the Custodian of the two Holy Mosques, which delivers me honour, instead of His majesty.”

“Among the principal aims of the Saudi government is to, God willing, maintain the two Holy Mosques keeping them pure and clean for Tawaf, Itikaaf, Ruku and Sajdah. And to prevent from all that may cause hindrance in the way of Hajj, Umrah and other acts of correct worship.”

This commitment of the Saudi Government is evident in the various development schemes of Madinah. Namely, Expansion of the Prophet’s ﷺ Mosque, rebuilding and extension of many mosques as well as Baqee’, re-development of the central area, the planning and building of roads; most importantly the first ring road, the second ring road (27km), the third ring road (70km), King Abdul Aziz road (13km), King Fahd road and As-Salam road (6.3km). And many other main roads and smaller roads with the building of bridges which has led to efficiency and smoother traffic flow, even at busy seasonal times such as Ramadhan and Hajj.

المنطقة المركزية



أسوق الحرم
Haram Markets

المحكمة الشرعية

شارع الملك
عبد العزيز

سقيفة بني ساعدة
Saqifeh Bani Sa'eda

مسجد
Mosque

It should be noted that the main roads in Madinah have been renamed after the companions رض. For example: Abu Bakr Siddeeq road (previously Sultana road), Umar Farooq road (previously Old Makkah road), Uthmaan thun Nurain road (previously Uyoon road), Ali murtaza road (previously Awali road), Khalid bin Waleed road (previously Tabuk road) and Sayyid us Shuhada road. In addition to these, motorways connecting different cities have been built for example: Al-Hijrah highway (442km) connecting Makkah and Madinah, Madinah-Yanbu highway (173km, previously 250km) and Madinah-Qaseem highway (450km).

Other fields that have witnessed development include: the Educational sector where a number of schools, colleges and universities have been established, the Agricultural sector, recreational facilities, water, electricity and telecommunications services.

Efforts and plans are still underway to further develop this blessed city and can be witnessed by all those who have had the honour of visiting it.



فهرس أهم المصادر والمراجع

- ١- القرآن الكريم
- ٢- آثار المدينة المنورة
- ٣- أخبار مدينة الرسول ﷺ
- ٤- أسبوع العناية بالمساجد
- ٥- الاستبصار في معرفة الصحابة من الأنصار ابن قدامة المقدسي (ت: ٥٦٢٠ هـ)
- ٦- تاريخ المدينة المنورة عمر بن شبة التميري (ت: ٢٦٢ هـ)
- ٧- تاريخ معلم المدينة المنورة قديماً وحديثاً أحمد ياسين الخياري (ت: ١٣٨٠ هـ)
- ٨- تحقيق الصورة بتلخيص معلم دار المحرجة زين الدين المراغي (ت: ٨١٦ هـ)
- ٩- التعريف بما آنست المحرجة من معلم دار المحرجة محمد المطري (ت: ٤٧١ هـ)
- ١٠- تفسير القرطبي أبو عبدالله محمد القرطبي (ت: ٦٨١ هـ)
- ١١- تفسير الطبراني أبو جعفر محمد بن جرير الطبراني (ت: ٣٢٠ هـ)
- ١٢- تفسير القرآن العظيم عماد الدين إسماعيل بن كثير (ت: ٧٧٤ هـ)
- ١٣- الجامع لأبي عيسى الترمذى (ت: ٢٧٩ هـ)
- ١٤- الجامع الصحيح أبو عبدالله محمد بن إسماعيل البخاري (ت: ٢٥٦ هـ)
- ١٥- جوامع السيرة النبوية ابن الحزم (ت: ٤٦٥ هـ)
- ١٦- الجواهر الشمينة في محسن المدينة محمد كبريت الحسيني (ت: ١٠٧٠ هـ)
- ١٧- خلاصة الوفاء نور الدين السمهودي (ت: ٩١١ هـ)
- ١٨- الجامع الصحيح أبو الحسين مسلم بن الحجاج (ت: ٢٦١ هـ)

١٩- دليل الإنجازات السنوي ١٤١٩ هـ
وزارة الحج والأوقاف

٢٠- السنن لأبي داود السجستاني (ت: ٢٧٥ هـ)

٢١- السنن لأبي عبدالله محمد بن يزيد بن ماجه (ت: ٢٧٣ هـ)

٢٢- السيرة النبوية (أبو محمد عبد الملك بن هشام)

٢٣- الطبقات الكبرى (محمد بن سعد (ت: ٢٣٠ هـ))

٢٤- عمدة الأخبار في مدينة المختار. أحمد بن عبد الحميد العباسى (ت: القرن الحادى عشر المجرى)

٢٥- فتح الباري (الحافظ ابن حجر العسقلانى (ت: ٨٥٢ هـ))

٢٦- مجمع الزوائد ونبع الفوائد (نور الدين الميسمى (ت: ٨٠٧ هـ))

٢٧- مجموع فتاوى شيخ الإسلام ابن تيمية (ت: ٧٢٨ هـ)

٢٨- المدينة المنورة بين الماضي والحاضر (إبراهيم العياشى (ت: ١٤٠٠ هـ))

٢٩- المدينة المنورة تطورها العمرانى (صالح لمعى مصطفى)

٣٠- المدينة المنورة في رحلة العياشى (أبو سالم عبدالله العياشى)

٣١- مرآة الحرمين الشريفين (إبراهيم رفعت باشا (ت: ١٣٥٣ هـ))

٣٢- المساجد الأثرية في المدينة النبوية (د/ محمد إلياس عبد الغنى)

٣٣- المسند (الإمام أحمد بن حنبل (ت: ٢٤١ هـ))

٣٤- المغامم المطابية في معالم طابة (مجد الدين محمد الفيروز آبادى (ت: ٨١٧ هـ))

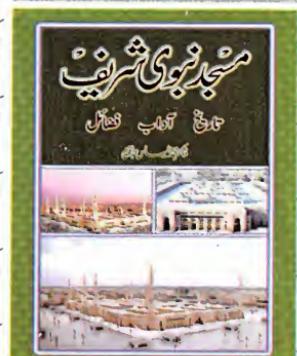
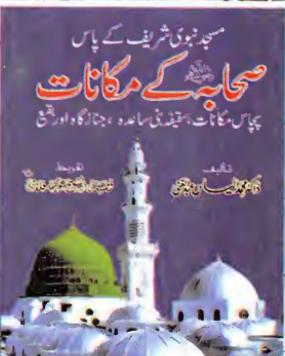
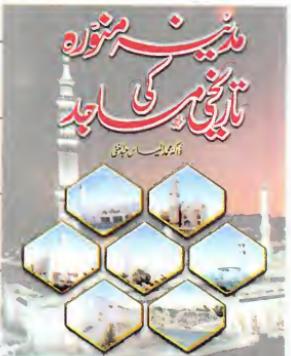
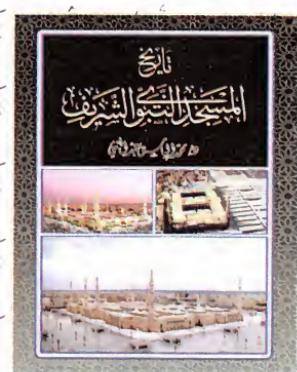
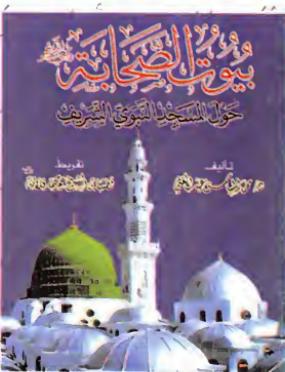
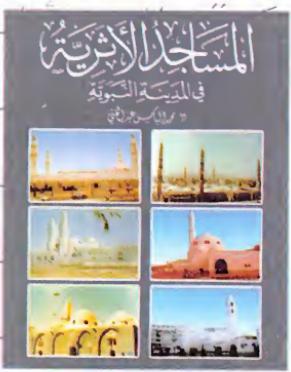
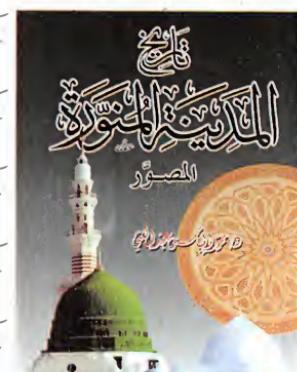
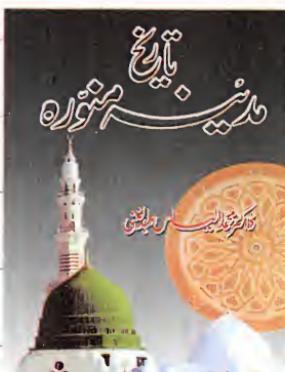
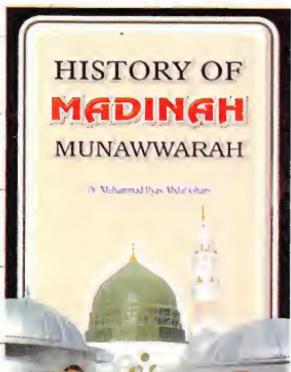
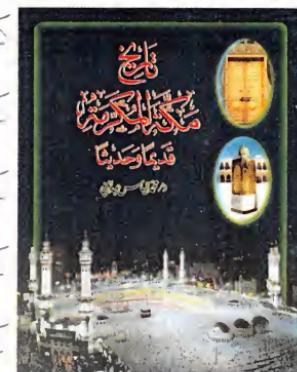
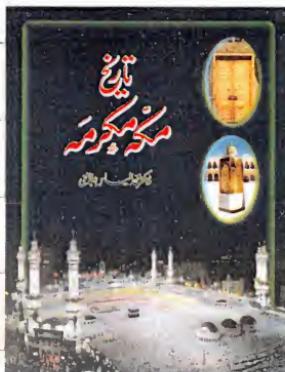
٣٥- وصف المدينة المنورة (علي بن موسى الأفندى)

٣٦- وفاة الوفا بأخبار دار المصطفى عليه السلام (نور الدين علي السمهودى (ت: ٨١١ هـ))

٣٧- هذه بلادنا (وزارة الإعلام ١٤٠٩ هـ)

Other books of the Author

	Title	Pages	Language
1	History of Makkah Mukarramah: The Ka'bah, Hajar Aswad, Mizaab Rahmah, Hateem, Ghilaaf of the Ka'bah, Zamzam, Maqaam Ibraheem ﷺ, Safa, Marwah, Masjid Haraam, Mina, Muzdalifah, Arafat, Boundaries of the Haram & Meeqat.	160	Arabic
2	History of Makkah Mukarramah.	166	Urdu
3	The History of Makkah Mukarramah .	200	<i>English</i>
4	Pictorial History of Madinah Munawwarah: Virtues of Madinah, its boundaries, Historic mosques, Tribes of the Companions ﷺ, their residences, Historic Mountains, Valleys, Wells, Battles, their locations, Islamic institutes of Madinah Munawwarah and Development schemes.	160	Arabic
5	Pictorial History of Madinah Munawwrah.	160	Urdu
6	Pictorial History of Madinah Munawwrah.	160	<i>English</i>
7	History of the Prophet's Mosque: Etiquettes & Virtues of the Prophet's ﷺ Mosque, its Constructions & Extensions, Riyadhl Jannah, the Minbar & Mehrabs, the Blessed Hujrah, Conspiracy to move the blessed bodies, the Green dome from the historic perspective.	208	Arabic
8	History of the Prophet's Mosque.	160	Urdu
9	The Houses of the Companions ﷺ around the Prophet's ﷺ mosque: The blessed Hujraat, Ahl-bayt, The Suffah & its Companions ﷺ, Houses of the Companions ﷺ, Saqeefah Bani Saedah ﷺ, funeral area, grave of Fatimah ﷺ, and detailed description of Baqee.	208	Arabic
10	Houses of the Companions around the Prophet's mosque.	160	Urdu
11	History of Madinah Munawwarah: Virtues of the Prophet's ﷺ Mosque, its Extensions, Riyadhl Jannah, the Minbar & Mehrabs, Conspiracy to move the blessed bodies, the Green dome from the historic perspective. The blessed Hujraat, Ahl-bayt, The Suffah, Houses of the Companions ﷺ, Saqeefah Bani Saedah, funeral area, grave of Fatimah ﷺ, and detailed description of Baqee.	192	<i>English</i>
12	Historic mosques in Madinah: A detailed description of thirty five historically significant mosques of Madinah Munawwarah.	280	Arabic
13	Historic mosques in Madinah Munawwarah.	160	Urdu



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